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THE
MIRROVR
OF MINDES,

OR,
✓
BARCLAYS
Icon animorum,

Englified by

T.M.

LONDON,

Printed by IOHN NORTON,
for THOMAS WALKLEY,
and are to bee sold at his
shop, at the signe of the
Eagle and Child in Bri-
taines-Burſe. 1631.

THE
MIRROR
OF MINDS

OF
B A R C L O Y S
FROM ANIMATIONS


Engraved by

T. M.

LONDON,
Printed by John Walker,
for Thomas Walker,
and are to be sold in his
shop, at the Sign of the
Bag and Chain, in
St. Paul's Church-yard.

TO THE
RIGHT HO-
nourable, *Richard,*
Lord *Weston,* Lord
high Treasurer of Eng-
land, Knight of the
most Noble Or-
der, &c.

My Lord,

 MIGHT be
fearefull, that
so great a Ma-
ster of the lear-
ned Languages (as your
A 3 Lord.

The Epistle Dedicatory.

Lordship is knowne to be) having before read this acute discourse in the Originall, and enjoyed the Authour in his owne strength and elegance, might not onely severely censure my weake translation; but iustly neglect the Presentation of it, as a thing needlesse and improper to your learned selfe. But may it please your Lordship to admit my reasons? First, the greater your abilities are, the more authority will your Name
give

The Epistle Dedicatory.

give the worke to those that
are meere English Rea-
ders, and to whom my
paines most properly doe
belong.

Barclay, the learned
Author, having with a
sharpe and penetrating
sight surueyed the diffe-
rence of humane dispositi-
ons, and loth to bound his
fame within the narrow
limits of his owne Lan-
guage, cloathed his worke
(and that most elegantly)
in the Roman tongue.

The Epistle Dedicatory.

I, lest our English Gentlemen (as many of them as cannot master the Original) should lose the sense of such a worke, haue made aduventure to benefit them, and with the losse (perchance) of mine owne fame, to extend the fame of Barclay. The second reason, and the chiefe, why I present it to your Lordship, is drawne from that analogy which I conceiue betweene the matter of this booke and your minde, being such, as it may
be

The Epistle Dedicatory.

be thought, if the Author
himselfe had lived in this
state, he would have chosen
the same Patron ; your
minde (my Lord) being not
onely moulded for the Mus-
ses to love, but made for
publike and high employ-
ments, has not onely occasi-
on to meete the differences
of humane dispositions, but
ability of iudgement to dis-
cerne them ; and with a
conscious delight may run
ouer the mention of those
things heere, which your
selfe

The Epistle Dedicatory.

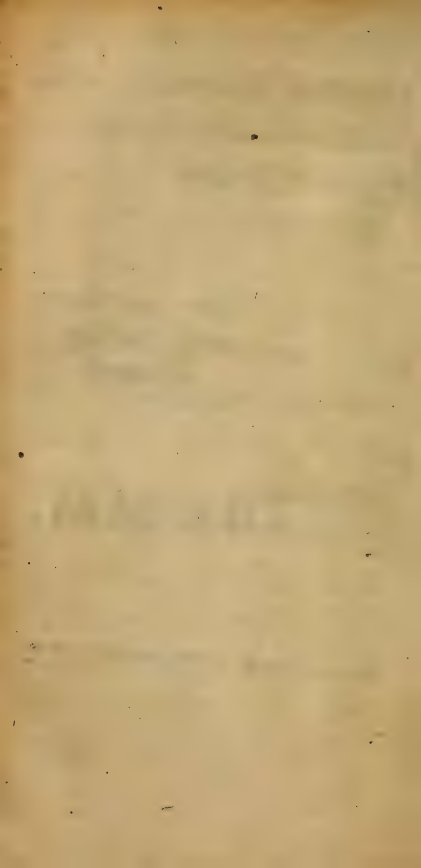
I selfe haue by experience already found; and meete in some parts of this discourse, your owne perfections truly characterized.

To you, my Lord, to whose Noble bosome the Muses heretofore haue resorted for delight, they now flye for Patronage and shelter. To your hands I humbly present this weake endeauour, beseeching Almighty GOD to blesse you with continuance and encrease of
tem-

The Epistle Dedicatory.
*temporall Honours, and
after, with eternall Happi-
nesse; so prayeth*

Your Lordships
most humbly
deuoted

THO: MAY.



The First Chapter.

The Foure ages of
man *Childhood, Youth,*
Midle-age, Old-
age.

THe making, or marring
of mankinde, as of other
creatures, is, especially,
in their first age. In
Trees, the sprigs, whilst they
are tender, will yeild with ease,
to the gasters hand, and grow
by his direction, either straight,
or crooked. Soe, the mindes of
infants, by their Parents skill,
no lesse, then their bodies, by the
Midwives hand, may with ease
B be

be moulded into such a fashion as will be durable in after-ages. The feedes especially, and fundamentall parts of vertue, are by an early, and strong perswasion, to bee soe engrafted into them, that they need not know, whether nature or præcept were the teachers of them. To be dutifull to their parents, and obedient to their counsels; to abhorre intemperance, lying, and deceite, as prodigies and things vnusuall; to adore especially the power of God, and sometimes by mercy, sometimes by iudgement, to consider of it. These things must bee taught them, without trouble or seuerity; for what euer wee follow for feare of punishment, from the same things with a sad loathing wee vse to bee auerse,

auerse, and the hatred conceiued in our youth, I know not by what custome of horroure, wee oft nourish in our old age. They must daily bee seasoned with instructions concerning the excellency and rewards of vertue; and vices in a shamefull and disdainefull manner, must be named to them, to make them altogether ignorant, that such vices are now often in publike practised, and without infamy. Being thus brought vp in such gentle rudiments, they will hate vices, and learne not to feare vertue as too rigid, and harsh a mistresse. They will easily bee brought to these beginnings of right discipline, by the guidance of their parents and teachers, whose opinions, like diuine Oracles, will altogether sway
B 2 their

their minds yet weake, and not troubled with the ambition of iudging. Besides this, they cannot be allured, by the flattering promises of any vice, whose age as yet, is not onely vnexperienced of pleasure, but vtterly incapable of it : they will therefore easily condemne that thing, which in the iudgement of their friends, is dishonest, and commended to themselves, by noe temptation. Nor, would we here initiate their childhood in any such torment, as superstitious, and anxious piety ; but manly, and wary vertue ; for since the mindes of men, by an inbred waight, bend heauiely downward to the worst things ; wee had neede to bow them, while yet they are tender, quite contrary ; that by this meanes
when

when their naturall force shall bring them backe, they may yet retaine a happy meane betwixt their nature, and education. But in this discipline of tender youth, as soone as their mindes are sensible of praise, the desire of it is to bee kindled in them, that they may then learne, and accustome themselves to affect honour; and in all exercises, either in schooles, or abroad at play, they may labour with delight to excell their equals. Besides, when their age encreasing, shall bring them by degrees as it were, out of bondage, soe that both the awe of their parents may not too sensibly decrease in them, and they not wanton it, through a suddaine, and vnexpected encrease of liberty: we must leaue their childhood to those

delights which are proper to that age, least we should seeme to accuse nature, which hath ordained that age to bee weake and feeble; and vnseasonable sowing of wisdom in them, corrupt their natures, not yet ripe for such instructions. Let harmelesse wantonnesse be freely allowed them; let them gently be taught learning, rather as a change of recreation then a loathsome burthen; and rather feare, then feele, the correction of their parents: let them lastly, enioy that freedome which nature in pity hath bestowed on them; nor bee forced to endure the punishment of humane cares, before they haue deserved them; vnlesse we thinke, it may be accounted among the least of mischiefes, when children altogether

gether restrained from playing, are (like the wife of that *Stolon*) terrified at all noyse of rods; and doe exhibite to themselves, and revolve wisdom, in the shape of an Hobgoblin, whose fowre, and sharpe documents they are not yet capable of.

That sense of misery which is most cruelly exquisite, is most incident to that age: whilst their tender mindes doe want ability to governe their feare, and iudge of miseries, which yet they know not, worse then they are. And as men, whom fortune hath broken with great calamities, how large so euer their capacities are, will fill them all with the sense, and contemplation of their owne miseries: even soe in children, when that happens which

B. 4

they.

they feare the worst, all their ability of fearing, and grieving is spent vpon it. A man, wh ch by chance had escaped the hands of theeués, who threatened to hange him; being asked, with what minde he expected death; with the same (quoth hee) that, when I was a boy, I expected whipping. Moreover, the bitteresse of perpetuall feare in childrens mindes, consumeth that moisture, which nature intendeth to make abundant, for the spreading of their limmes, and growth of their bodies. For the stomackewe see, doth then want his naturall vigour, when the heate, and spirits are called from thence, to aide the distressed braine; nor is the blood strongly diffused vpon promise of ioy, being too much consumed

consumed with the interruptions of sadnesse. Therefore such dispositions in the bondage of seuerer custody, the abilities of their mindes, either frightened, or wasted, will stand at soe vnhappy a stay, that those, who were wise about their Childhood, do afterwards want the ordinary wisdome required at Mans estate. To Colts, and young Cat-
tel, we freely allow an vncurbed wantonnesse, least their first strength, which is then growing, should bee hindered by a fearefull apprehension of future bondage; and are wee soe blinded in minde, that what wee behold in other creatures, we eyther neglect, or will not vnderstand in our owne children? Neither yet is this age of Infancy to bee let loose to an

infinite liberty; let them with moderation bee kept in awe, taught to reuerence their parents highly, and bee euer ignorant, how much liberty is permitted to them. For if the nature of a child be too malapert and full of fiercenesse, these precepts of lenity belong not to him; that swelling, which the vice of nature has engendred in him, and which often the parents too much gentlenesse hath ripened, and brought to a perfect vlcer, may bee easily lanced, and taken away, whilest yet it is greene, and of easie growth. After this manner, their delighted childhood shal be freely left, both to their own, and their parents pleasure; & after they haue fulfilled the folly of their harmlesse concupiscence, age it selfe will

will by little and little, change their desires ; and the rootes of vertue will spring vp in them, which they will loue, not soe much by heat of nature, as iudgment. Then they will bring to their first youth, and twilight of wisdom, a minde free, altogether quier, which by the vertue of their education, will easily embrace the beauty of that light.

But as euery meane is directly opposed to two extreame vices more contrary to each other, then to the middle vertue ; soe those that would call the raw mindes of children to too hasty a ripenesse of studies, may well bee accused as ignorant of the strength, which nature hath bestowed vpon that age. For besides, that some children haue rath-ripe wits, as *Papyrius* child-

Childhood was iudged worthy of the Romane Senate. There is also a naturall dowry, and wealth bestowed vpon those yeares, a strength of capacious, and easy memory, which is euer greatest in the time of their childhood, and with an obstinate felicity able to retaine what euer it hath then learned: but as age encreaseth, the memory by little and little decayeth; like to a Dew of soueraigne Medicine to the body of man, which in the hot countries falls vpon the leaues of Holley; vnlesse it be gathered at the breake of day, it will afterwards vanish at the sun-rising. Therefore with many, and often discourses, with much reading of profitable History, let their mindes bee filled, that children vnwittingly
may

may receiue such good things as will afterwards grow vp in them, whither they will or noe. The variety also of Languages, which is gotten by vs, with much expence of time, will be easily taught our growing children by often discoursing, and conuersing with them; so that these things of little labour and noe iudgement, will easily be attained vnto, by that age, which is neither strong for labour, nor ripe for iudgement. But if wee shall suffer this easie, and moist memory, to grow emptily dry; those very things must be afterwards learned with long and wearisome labour, which in our infancy, had bin better and with lesse wearisomnes stored vp: for what is more miserable, then to bee enforced to spend that time
of

of mans estate, which nature hath ordained a time of wisdom (though too too short for soe many Artes and Sciences) in such things, as our empty childhood, if well nurtured, had stored vp safely in the closets of our memories.

But in the childhood, there are often presages of future virtues, or vices; nature beginning to build a foundation fit for their following abilities. *Cyrus*, that first founded the *Persian* Monarchy, was then beleueed to bee a shepherds child, when there appeared in him that great spirit, which afterward put a yoake vpon the neckes of the whole East. when he was a Boy, hee played among Boyes of his owne age; and being chosen King by the
chance

chance of play, hee truly exercised the regali power over his playfellowes: those that were stubborne, with a high and confident (if not too proud) a Majesty hee seuerely punished. The fathers of those children, whom *Cyrus* had beaten, complained of it to King *Astyages*: the King commanded *Cyrus* to bee brought to him; who was nothingdaunted, nor expressed any childish, or low feare, at sight of the Throne, and royall Diadem; hee sayd, hee was chosen King among the Boyes, and had done nothing but the office of a King. *Astyages* suspecting from this some greater matters then the present fortunes of the Boy perswaded, enquired more narrowly of his birth, and parentage; and at last found him

to be his owne grandchilde, his daughters sonne. That *Cato*, who was afterwards called *Vticensis*, from the City of *Vtica*, where he killed himselfe; was in his infancy more then a child. When the Latine Embassadours were come to *Rome*, as suitors for the endenization of their country, they went to the house of *Linus Drusus*, *Catoes* vncle, who brought him vp: There the Embassadours asking the child in iest, if he would entreat, his vncle for them, hee answered not a word, but looked vpon them with a fierce countenance. The Embassadours wondering at the stubborneffe of soe young a boy, began to flatter, & and afterward to threaten him but could not extort a word from him; at last, lifting him out
of

of the window in a high chamber, they made him belecue, they would throw him downe; but hee scorning to feare at all, knit his browes, and looked more fiercely on them, then he did before; a presage, or beginning as it were, of that awfull severity, which his whole life did afterward expresse. But they are often deceiu'd, who by the behaviour of children, will iudge too hastily of their future dispositions. For it must bee some great signe, and firmly constant aboue the leuity of that age, which must be brought as an effectuall argument, to iudge of the inclination of the future, and flexible yeares. There is one presage, which seldome, or neuer deceiueth vs, the easy shedding of teares in a child. For those children,

dien, which at the first apprehension of griefe can truly weepe, are of a softer nature, and moulded, as it were, for humanity and loue. Some other children you shall see, though they cry aloud, yet maugre the threatening, or beating of their parents, are dry-eyed: those, when they grow vp, are of fierce natures; or else, their dissembling and darke bosomes, doe neuer entertaine, eyther true affections, or iust feares.

At their first entrance into mans estate, the heate of blood, and too great an apprehension of their owne strength, doth breede in them a wonderfull change, and carry away their mindes, as it were with a tide of inconsiderate confidence, and vaine security. That age, is the
first

first that is fitted to entertaine delight; and reioyces not more in the tast of pleasures, then in the freedome and liberty, which they haue, to enioy them. They know not how to bee prouident for after-times, for their strengths yet raw, cannot cōsider how obnoxious they are to the turnes of fortune; and the many objects of pleasure, and delight, haue soe possessed their soules, they haue left noe roome, nor leisure, to entertaine seuerer wisdom, which at the first view doth seeme troublesome. Then indeed, doth nature most strongly carry euery disposition (not with a vaine, or dissembled desire) to his owne studies, for which especially hee was first formed. For then those, whom an humble fancy doth

doth inuite to low mæchanicall trades, doe by the guidance of fate, embrace those Arts, which were ordained for them: Some are addicted to the discipline of warre: others by the vigour and ability of wit, are carried to the Muses, or publike businesse; and euery kinde of humane dispositions, by the conduct of Nature, is thus adopted into his owne tribe. For if Nature doe not ioyne a certaine desire, and sweetenesse, to the profit of those labours, which shee doth prescribe; certainly youth, which is scarce gouerned by any reason, nor apt to entertaine any thing vnpleasant, might almost bee excused, though it went astray.

Moreouer, that naturall vigour, and inuitation of industry will

will shew it selfe, even in those
carelesse liues, which are alto-
gether sequestred from labour
and businesse; like the Seedes of
grasse, which in spight of stones
that oppose their growth, will
shoote out their tops, through
little cranyes; to shew (at the
least) that their growth is kil-
led. For when young men haue
lost themselves, either by sloth,
riot, or a mad desire of too
much society, and wearied with
their sports, and pleasures, they
retire sometimes to a shew of
labour, and slightly busie them-
selves in it, onely to serue them
as a change of delight; they will
fall especially vpon that busines,
which Nature had giuen them
a fit minde and Genius to fol-
low with industrie. Soe that
those motions to certaine acti-
ons

ons infused by fate into euery man, can neuer be wholly extinguished or perish.

But as trees out of strength and plenty of nourishment doe grow too ranck, and spread themselves into vnnecessary branches, but when that rancknesse is beter ripened, and concocted, they prosper with happy fruit: soe, a young man of a hot, and high soule, after his first freedom is ouerpast, may well take vp, in such a moderation, as is fit to entertaine the best wisdom. But if from the beginning of his youth, hee haue alwayes shewed a mature and sober strength of minde; hee will languish away in vnprofitable dullnesse before his old age. But this especially is a great token of future vertue, if amongst

mong all his pleasures and delights hee loue with eagernesse any one thing; and follow that delight (whatsoeuer it be) with too seemingly vehement and fierce an appetite. For this hot desire of his, at the least declares, that hee is able to entertaine a true and laborious desire of those studies, which he affects; without which disposition no man can truely eyther follow vertue, or dedicate himselfe to glory.

But although the counsels of old age bee sometimes distastfull to the freedome of youth; yet the opinion, which young men haue, that their owne wisdom will yet encrease, begets in them a high esteeme of old men as thinking that they, which haue already trauelled through
one

the paths of youth, are able to direct those, which are now in it. The minde of man, in this age, is wondrously ambitious of praise, and glory; impatient of disgrace; not long persisting in the same resolutions; much selfe-admiring; not able enough to choole friends, nor to resist that loathing, which may afterwards grow. But for any exploit, which by a suddaine strength, and ability of minde, may be inuented, or done, noe age of mortality is fitter, then the heate of youth. Soe, that we might iudge that the office of Childhood is to learne, and retaine by a strong memory, the deedes, & speeches of their Ancestours: of Youth, to inuent, act, and speake things altogether new; and lastly, of Middle age to moderate it selfe by obser-

uations from both the former.

The next, is the Middle age of man, equally distant from the dangerous giddynesse of youth, and the burden of old age: in which, the minde and body doe both soe flourish, that then onely you would thinke them to be truely men, and that all the life which man enioyes, may seeme to bee giuen him, for this ages sake. The body, and minde, are both exceedingly changed from what in youth they were: as their choise of meates, and pleasures, are not the same; soe, their manners, and all their desires, are much different, and moulded (as it were anew). The minde is strong, enlightned, and enlarged, (as it were from the darke mists of youth) it begins to censure with much rigour,

C

the

the trespassed errors of the same, and wonder at it selfe, that before, soe improuidently it could goe astray. From thence, arises a profitable repentance, and diligence, to repaire the ruines, which youth has made.

They are great seekers of wealth, and honour, and soe greedily labour to acquire the ornaments, and supporters of life, as if they thought, their life were endlesse. Noe age is more cunning, then this Middle age, in dissembling friendshipp, and gouerning their affections. They then begin, to be truely valiant, moderating, not extinguishing that heate of courage, by which youth was rashly carried vpon reuenge and fury. The iudgement then is sound, and perfect, nor carried hastily by the torrent

rent of youth, nor suffering vnder the infirmities of a crazed body. They are wary in their vices, and loue not vertue, (for the most part) without hope of reward. But, old age by little and little, like a tide, ouerflowing this happy middle estate of mans life, doth benumme his blood, and afterward his vnderstanding. This agediffering in habit, affections, & manners, doth partly encrease the vertues of the former ages, and partly make them degenerate into vices. Feare especially, is the companion of that age, & disturbeth the minde, a seat otherwise fit, to containe wisdom. For old men, destitute of that heate of minde, which inspireth fortitude, and through many courses both of their owne, and other

mens dangers, hauing arriued at that age, are vsually too much perplexed, in consideration of those euills, whicheyther themselves haue escaped, or others haue beene ruined by. From hence it happens, that the strength of counsell, and wisdom, the greatest endowment of old age, is often corrupted by too much feare, whilest it looketh too warily, euen into the safest things, and had rather haue wounds vnhappily concealed, then come into the venturous danger of a cure.

Happy was that delayer, who closely encamped, kept off, (as it were with a shield, or buckler) the fury of Hanniball, from the ruine of *Italy*, that Fabius, the chiefe preseruer of the Roman Empire; yet how neare
was

was it, that this Fabius, by too
to fearefull, and superstitious
an opinion, had auerted againe
from *Rome*, her felicity, which
wa; then returning. *Publius Sci-*
pio had layed the proiect, of car-
rying the warre into *Africke*;
by that meanes onely, was
Hanniball to be remoued, and
drawne out of the bowells of
Italy, to relieue the distresse of
his owne country. *Fabius Maxi-*
mus too fearefully weighing all
the dangers of soe great an ex-
pedition, (when to his owne
too much delaying nature, old
age was added) had almost in-
teruerted this wholesome pro-
iect of soe braue a Generall, and
in that, the safety of the *Romane*
Empire. But this one blemish in
old men, their other vertues
may well excuse; especially, their
wisedome in coniecturing of

things to come. Which wisdom confirmed in them, by the remembrance of times past, the lesse it is obged to the organs of the body, with the greater purity, and consulting, as it were, with heauen it selfe,) it foreseeth all things.

How many Citties, and Empires, by their wisdom, haue beene preserved; how many benefits private men, which haue followed the counsell of the aged, haue reaped thereby; as ancient histories haue all recorded, soe daily experience may well instruct vs. And from hence, (perhaps) proceedes, that great, and vnwearied desire of talking in old men; as if it were a spurre, giuen by Nature, for feare it should be wearisome to those men, to teach
and

and instruct, who of all others are most able to doe it.

But many of them in this matter, can seldome obserue a moderation, but in an infinite discourse (when young men apply themselves vnto them) relate all needlesse passages, and actions whatsoeuer, of their former liues; and not contented (which is most troublesome) with one vexation, as they light vpon the same young man, they will either find, or make an occasion for the same discourse; and the more patient, or shamefast the young man is, whom they haue gotten to this torture of hearing, the more cruelly they will bee sure to punish him. Nor, doe they loue onely to bee heard; but when their counsell is asked in any thing, or

C 4

they

they of their owne accords doe
giue counsell, they are too im-
perious in enioyning beliefe, and
prescribing euery thing, after
their owne way ; vrging men
against their wills, and supposing
themselves to bee then neglected,
when they in all things are
not ruled by them : the counsels
and actions of youths, and men,
they behold, and censure with
great scorne, being placed, (as
it were) in the higher seate. Doe
thou therefore, (if thou wouldst
truely deserue, that young men
hereafter should excuse the er-
rors of thy old age) endeaour
to please them, and suffer them
in an harmelesse delight, to ap-
plaud themselves. Heare them
with gentlenesse, and seeme (at
least with a pleased counte-
nance) ioyfully to accept what-
soeuer

ſoouer they deliuer. For what leſſe reuerence can bee at any time ſhewed to that great age, which deſerueth a fatherly reſpect and honour, then to ſeeme to like and approoue their ſayings ? and with a gentle obſequiouſneſſe (which cannot diſparage vs) ſuffer ſoe venerable an age as that, to enioy a delight which is proper to it.

But the long experience of worldly affaires, which hath followed them to this age and the ſad examples of other men, which haue fallen into pouerty, doth commonly breede an extreame couetouſneſſe in old men. What a ſtrange prodigy, or mockery of mankind is it, at that time with greateſt greedineſſe to affect wealth,

when wee can neither keepe it long, nor enioy at all the delights of wealth, by reason of the decay of strength? but this mischeiuous affection is still fostered in those drie breasts, and Nature decaying, is then most fearefull to fall into pouerty, when shee is least able, by reason of weaknesse, to relieue her selfe.

But as for those old men, whose wisdomes has auoyded such rockes, as before we mentioned; there are none more beneficiall to humane society, then they are: They are happy in gouernment, both of publike states, and priuate families: they can vanquish those ill affections, which transport younger minds with vnaduised fury: they can aduise young men, and forgieue their errours, not forgetting
what

what themſelves once were, and
what then they thought: laſtly,
their graue wiſedome has made
them worthy, long to enioy
that old age, and compoſe
the affaires of the whole
world with that ex-
cellent philoſophy,
which experi-
ence has taught
them.

The

The Second Chapter.

*That every age almost,
hath a particular Genius
different from the rest;
that there is a proper
Spirit to every Region,
which doth in a manner
shape the studies, and
manners of the inhabi-
tants, according to it
selfe. That it is worth
the labour, to finde out
those Spirits.*

G*reenewich is an ancient
seat of the Brittain Kings,
her situation is by the Thames
side.*

side, foure miles from London. A hill there is, that ouertops the palace, and at a moderate distance of height, takes a faire suruey both of the towne, and riuer. You ascend to the top of it, by other little hills; vpon the summity of the high hill, is a flat of great circuit. In a morning, by chance I ascended thither; noe man was neere me, to disturbe the recreation of my thoughts, which wandred about with delicious freedome. But the wonderfull pleasure of the place had almost sooner rauished my minde, then filled mine eyes, with the fayrest prospect, not onely in Brittain, (but it may bee) in all Europe. A spacious plaine commanding from aboue the lesser hills,
and

and those hills enuironing round that lofty plaine, did neither suddenly debarre the prospect, nor suffer the sight to bee too much dispersed through the emptie aire; the riuer Thames filling the adioyning fields with a most pleasant fruitfullnesse: and at the foote of the hill, the waues returning in manner of a ring, haue almost made an Iland of it. All along the channell, were ships of all kindes, both for warre and traffique; those, that were neare, I might wholly discerne; those that were farther off, or partly hidden, by interposition of rising bankes, appeared to mine eyes by their masts, and saile yards, like a naked wood in the winter time.

The whole coast is most sweetly verdant, and the profit
of

of pasture has exempted it from tillage ; nor hardly , is there ground any where more abundantly fruitfull for grazing of cattell. The lands of priuate men, after the manner of their country, were fenced with ditches, whose bankes were adorned with rowes of trees : especially the high waies one each side were planted with poplars, that the whole valleys to him , that surveyed them, from the top of the hill , appeared like continued gardens , and walkes of pleasure. But the greatest delight is, that soe faire a verdancy is almost distinguished into diuerse colours ; the places, which are farthest distant, shadowed by the face of the skie, doe seeme of an azure hewe ; those which are nearer, and fuller

ler of trees more thick-leaved
are of darker colour; the grasse
on the ground presenting a thinner,
but brighter Greene: but
the most beautifull object, is
London it selfe, esteemed among
the fairest of the Cities of Europe,
a City of innumerable
houses, yet scarcely able to containe
her people. For at the other side
of the River Thames, it is farre
extended, and adioyneth it selfe
to the neighbouring townes, soe
that the buildings are continued
for foure miles together. In all
this space, not onely priuate
houses, but faire Churches of
perspicuous height doe euery
where display their beauty; and
the middle of the City, (like the
swelling or bosse of a buckler)
is raised by the structure of
their greatest Temple

Temple.

Whilest I was carryed away with this suddaine delight, I began to recall my minde, and thus to consider with my selfe. What should it bee, that thus vnawares had rauished mee? why should this prospect soe wonderfully please? what hidden force, or reason, had thus wrought vpon my minde? was it the City of London? the course of the riuer? the mountaines? or the prospect of the fields, and woods? None of all these; but soe faire a variety, and the industry (as it were) of Nature, displaying her riches.

I began then to thinke with my selfe, that there was nothing in the world soe exactly beautifull, but at last would glut.
and

and weary the beholder, vntlesse after that manner (as this place was) it were beautified with contrarieties, and change of endowments, to refresh continually the wearied beholder with vnexpected nouelties. And, because the world was to bee framed in perfection of beauty, Nature was not forgetfull of soe great an art. Some countries shee hath lifted to the tops of mountaines : others, shee hath thrust downe into the valleyes : Some, shee hath scorched with immoderate heat, others, shee condemneth to extremity of winter ; the residue, shee ordained (though not equally) temperate.

All lands are not fruitfull, nor all barren : nor doe either continue soe at all times. Some coun-

countries, that heretofore were rich, are now deformed, and couered over with barren sands: others, that of old, were miserably barren are now growne into that abundant fertility, as to afford meanes, not onely for life, but for ryot and excessse. Soe that in the beauty of the whole world, the parts are oftentranformed into manifold habits, and different appearances. Nor haue the starres, though they alwayes keepe their constant motions, the same influences vpon inferiour bodyes, nor breede in the aire the same effects: and therefore, though all yeares doe in equall spaces finish their circuits, yet does noe yeare altogether imitate that that went before, nor is the exact rule of the following yeare.

But

But man created after the image of the deity, and for whose sake especially, all other ornaments of the world were framed, is the greatest instance of this beauty of variety. For men haue not onely in their bodies a difference of habits, and proportions; but their mindes are fitted for soe many things, that noe picture can with more colours, or lineaments delight the eye of the beholder, then are drawne by the fates, in the mindes of men. What orders, or rankes of vertues and vices? what excellencies of Artes? what subtleties of wit has not Nature stored vp in this Magazen of wisedome? but there is noe diuersity, which is more worthy of wonder, then this, that men borne to liberty (for
how

how could they else governe themselves, and by their owne endeauours, deserue praise, or infamous punishment) should also serue; their owne dispositions, the fate of the times, wherein they liue, forcing them as it were, into certaine affecti-
ons, and rules of living. For euery age of the world has a certaine Genius, which ouer-
ruleth the mindes of men, and turneth them to some desires : Some ages breath nothing, but martiall discipline; & within few
yeares, all are againe composed to peace, and quietnesse; Some-
times common-wealths, and sometimes Monarchies are af-
fected by the people. Some Na-
tions, that seemed (as it were) to
bee borne to barbarisme, in
processe of time, are brought to
per-

perfect ciuility : and in some few ages, are peruerterd againe to their old barbarisme. Soe the world in generall, did oft flourish with great abilities, and after a while, industrie slackening, hath beene couered , (as it were) with a cloud , and lost. When the affaires of Greece did flourish , what ciuility, what wit, or subtilty, was wanting to that Nation ? Soe great was the skill of their handycraftes men , that their carued statues of men, and beasts , did seeme almost to liue : soe fluent their oratory, soe sweete their poetry, that euen the ambition of *Rome* proposed them to her sons, onely to imitate, not to excel. But fortune remoouing afterward to other Nations, noe people, more then the *Græcians*, did
sorrow-

sorrowfully sigh at the mention of their ancestors, from whose ability they were then fallen.

But if wee observe the turnings of the Roman Empire, and the passages of times nearer vnto vs, wee shall more certainly discover the changeable Geniuses of the ages. Under *Augustus*, Rome in peace had adorned her greatnesse, with all the dresses of true humanity: and among other things, her language was then in the height of purity. By small things wee may guesse at the greater. From whence proceeded soe many Poets of happy raptures, and numerous straines in those times, but from some certaine Spirit, which then inspired them? which had neuer before beene propitious to Italian Poets, and
after-

afterwards againe forsooke them. Thole few yeares, from *Nero* to *Traian*, had many Poets, and many that laboured in the study of Rhetorike; in whom the declining of the *Romane* language did plainly appeare; instead of the native beauty, and maiesty of it, which was then lost, they vsed obscure, and swelling heights, with forced sentences instead of naturall. At the same time, in the reigne of *Nero*, that peace was broken, which had long settled the *Romane Empire*, and all the world was filled with combustion; nothing, but warre was in the mindes of all men, in *France*, in *Germany*, and the vttermost parts of the Easterne world. From whence proceeded it, but from a certaine force, which I may almost call fate,

fate,

swaying the hearts of men to those endes, that are ordained for them? in the age that followed, the elegance of language was wonderfully lost; and because the souldiers had all power, the manners of the people were turned backe to their old ferity. Yet humanity stroue against those mischiefes, vntill forreyne Nations inuaded the Empire; and what of all things was most miserable, noe memory almost was left of the lost sciences; those that were borne in these times, seemed to bee borne, though not to a fierce, yet a blind barbarisme; and most of their ancestors, whose writings contained morality, or history, while their bookes by the negligence of posterity were lost did dy, a second & a worse death.

D

the

The other Arts were taught in more rude and vnpolish'd waies, or else were altogether lost. Not long after, men were againe growne to the loue of learning; but such was the vn-happynesse of the times, that they might seeke learning, but not attain it; if wee call that learning which is the knowledge of antiquity, and iudgement, not onely in the schoole-subtilties, but in the highest and noblest things and lastly, such a kind of instruction and literature, as our ancestors did honour in men of their time.

There was notwithstanding a kinde of learning then vsed, agreeable to the dispositions of those times: as with great disputation, and eager cauilling (in
stead

Read of explayning) Philosophy and Diuinity, to perplexe them more : in the Law, to extend the sentences of wise men, the decrees of Emperours, and ordinances of Popes, into mad and immethodicall volumes, to the eternall vexation of the student: but most of them had gotten this way of writing, that what argument soeuer they made choyce of, they deliuered to their readers, as their owne, the words and sentences of former authors concerning that subject. Soe the error of one, was oftentimes as a slippery place for others to fall ; and many from the right opinion of one man, did borrow wisdom.

And what titles soeuer they gaue their bookes, they thought it not indecent to digresse into

neuer foe generall discourses. What histories written in those times, did not begin at the creation of the world? what part of humane affaires, as oft as it was written by those rude wits, was not drawne into a strange confusion? and that you may perceiue, that those men were not wanting to Nature, but Nature herselfe was straightned and sick, they were very industrious, and wanted not the signes of sincere wisdom, in handling those parts of science, which onely were allowed by fortune vnto that age. Which was in the Philosophers, a subtile way of disputing; in the Lawyers, a skill rather to know the intent of the law then to distinguish of the times, of the force of formes, and the causes of factions.

ons.

Last of all, in this age, that darke mist is vanished away from the mindes of men, which are now composed to all kinde of light and subtlety,

Nor is this change onely to bee obserued in the schooles of learning, the affaires of Kingdomes and commonwealths are more cunningly administred; warrs offensive, and defensive, are made with more skill, and dexterity; and for great a curiosity in many trades, that whatsoever is rude and vnpolished now, we vse with scorn to censure it, as made, or likely to bee made in the dull times of our ancestors.

Nor can this change proceede from any thing but the Genius

as it were of this age. Whose excellency, when after an appointed time it shall expire, will giue vp the world, as it may be feared, vnto another, and ruder Genius; and after the expiration of certaine yeares; retorne againe. Soe that wee may distinguish the difference of the ages, not more perfectly by the motions of the flarrs, then by the deflexion of mankinde into diuers dispositions, and abilities.

But there is another force, that rauisheth away the mindes of men, and maketh them addicted to certaine affections. Namely, that spirit which being appropriate to euery region, infuseth into men, as soone as they are borne, the habit, and affections of their owne country.

try. For, as the same meates according to the various manners of dressing, may bee changed in tast, but the inward quality of nourishing, or hurting, can by noe qualification be altogether lost : soe in euery Nation, among all the tides of succeeding ages, which alter the manners and mindes of men, one certaine quality remaines {neuer to bee shaken off, which the fates haue distibuted to euery man, according to the condition of the place, wherein hee was borne. From thence come those ancient vices, which still endure, as proper to the climate, which in histories haue commended or branded whole Nations : as heere, the people are naturally light, vnconstant, and wauering in their resolutions : there, the

grosser and grauer mindes, are naturally swelled with a melancholy pride, vnder the shew of hidden wisdom. Some Nations endure not thirst : Some people with extemporary wits, are able to encounter any suddaine alteration, or vnexpected businesse. Some Nations are implacable in desire of reuenge : Some, as it were by right of inheritance, enioy a perpetuity of the highest vertues : Some people are naturally plaine-dealing, others subtil, and many valiant. And seeing that nothing is more beneficiall, then from the Genius of diuerse Nations to be soe enformed, as to know how to behaue our selues in different countries, and what from euery place to expect or feare ; it will be worth our labour, to define
here

here the especiall manners of
some Nations, that from the
common disposition of many
men, we may finde out the pri-
uate in particular persons. Nor
will there be found soe supersti-
tious a louer of the place of his
birth, but will bee contented to
heare some vices named in the
character of his owne country.
For if Nature did neuer forme
any mortall man of such accom-
plished abilities, but that some-
thing in him, as the last hand of
the workeman, was still wan-
ting: what pride were it in any
man to exempt whole prouin-
ces from this publike fate? and
disdaine to bee borne in such
a place, as is subiect to er-
rours, that is among man-
kinde? farre hence bee all will-
full partiality to our owne,
D's ; and

and enuious detraction from other countries. Let vs sincerely acknowledge our owne vices, and bee truely delighted with the contemplation of vertue in others.

Therefore before that with a serious and sequestred contemplation, wee begin to consider the dispositions of people, let vs suruey the world, as from a tower, and looke who now are the inhabitants and masters of it. *Asia*, and *Affrica* swallowed vp by the power of *Barbarians*, and the great calamity of *Greece*, and *Thrace*, haue thrust, and confined ciuill humanity to these vtermost parts of Europe; that we, soe often oppressed by the fierce *Barbarians*, and guelled, as it were, of our richest countries, might learne truely
to

to account our owne strength, or
feare the strength of others.
But we insensible of these evils,
and oppressed with a deadly and
pestilent slumber, haue neither
feared the hand of heauen, nor
combined the strength of those
prouinces, which are yet left vs,
against the cruell threarnings of
those barbarous Nations. But
on the contrary, haue most im-
piously wasted, by factions and
quarrels, our owne strength, and
by hatred diuided that, which
though combined into one bo-
dy, had beene scarce of suffici-
ent strength. But at the last, the
flame of these combustions ey-
ther quite expiring, or pernici-
ous peace settled a while for
worle intentions, a cessation of
armes gaue mutuall traffique to
all these Nations, which as they
dit-

differed in dispositions and language, soe could they not bee guided by the same arts, These were the French, Brittaines, Italians, and Spaniards, and all that mighty people comprehended vnder the name of Germany. The reliques also of Pannonia, and as much of Illyrium and Dalmatia, as is now left vs: those Sarmatians and Scythians, which are now called Polonians and Moscovites: the Cimbrians also, and what euer is contained within the dominions of Denmarke and Sweethland; nor are we soe farre (oh misery) remooued from the Turkes, but that wee haue occasion to acquaint our selues with their dispositions and manner of liuing.

In the manners of these people, we may consider the riches
of

of Nature, with a delicious and profitable meditation, which in a mixture, resembling the members of a body, hath involved the habits and affections of soe many different minds. But to examine all other climates with the same diligence, were more for the curiosity of pleasure, then the profitable use of commerce or conuersation. For who but Merchants goe into *Affrick*, and there vpon the shore, or by chance, by riuer, some what farther into the country, doe traffique suddenly, or make bargaines of noe great trust or friendship. The *Persians* not onely by impiety or superstition, but a great distance of sea and land, are diuided from vs; *India* in like manner is visited by none but Merchants, and Sailers, except the

the *Lucanians* who frequent those places and there settle their plantations; the people of *China* doe abhorre all fellowship with forreyne Nations. Nor doe any of our people desire at all to commerce with that sordid, and (for the most part) miserable Nation of the *Tartars*. *America*, as farre as it is ciuillized at all, is possessed by the Spaniard onely; soe that none other besides themselves, may with safety comierce, or traffique there. It is therefore expedient, or indeed lawfull, for none but the Spaniard, to know the dispositions of those people. But those parts of *America* where naked barbarisme, abhorred by mankind, is vsed by the wild people, whom noe lawes nor industrie had tempered

red

red ; haue beene diligently obserued by some of our men, who in hope of gaine haue gone thither.

The Natures of those rude people are incapable of our civility. They account all strangers, that arriue on their coasts, as enemyes, & ensnayers of their liberty ; neither are those ignorant and sauage mindes destitute of subtilty to impious acts ; cruelty & treachery, instead of prudence and true fortitude , they often excercise.

What profit will it bee, to examine farther the manners of these people, who by a barbarous wildenes haue seemed, as it were, to forsake Nature ? especially , seeing they containe themselves within their owne shores, and admit noe forreiners

vnlesse vpon compulsion, or
some slight occasion of sadaine
traffique.

But to leaue those Nations,
which are eyther vnknowne to
us, or by too great a distance of
sea, and land, too farre diuided
from our acquaintance; to exa-
mine the inhabitants and Geni-
vs of our owne world; the ha-
bit of each country, the condi-
tion of the soyle, the temper of
the aire, or distemper in eyther
kinde, will not be impro-
per to our present
discourse.

The

The Third Chapter.

FRANCE.

G*allia*, according to the
ancient bounds, the great-
est almost of all the Prouinces in
Europe, (a terrour heretofore to
the Romane Empire, and renown-
ed by victories against *Greece*,
and *Asia*) is now distingui-
shed into diuerse Kingdomes,
and different manners. What-
soever is bounded within the
Rhene, the *Ocean*, the *Alpes*, and
Pyrenean mountaines, was once
comprised. vnder the name of
Gallia. It extended moreouer,
from the farther side of the
Alpes, to the riuer *Rubicon*, and
lay heauy vpon the Romane ter-
ritories. For the *Gauls* a vali-
ant Nation, inuading *Italy*,
sacking;

sacking and firing the City of *Rome*, were soe great a terror to the *Romane* Senate, that a decree was made, that as often as the *Gaules* were vp in armes, not the Priests, nor old men, should bee exempted from the duties of warre. It was afterward subdued by the power of *Rome*, but then when in it selfe it was diuided by domesticke factions, nor did they euer, wholly vnited, eyther know perfectly their owne strength, or make tryall of it against *Italy*. In proceffe of time, a people out of the midd'lt of *Germany*, called *Franks*, or French men, inuaded *Gallia*, and seemed to reduce it to a second bondage. But when they were conquerours, they mixed themselues with the conquered Nation, and seemed not
soe

soemuch to haue subdued the Gaules, as the Romans which possessed *Gallia*. The country then being diuided among many Princes; that part onely retained the old name, which was possessed by the French; a Nation of great vertue, and renowned in deedes, and well deserving, that Historians to their praise, should make vse of the vanity of that common fable, to stile them the reliques of the City of *Troy*.

This Realme of *France*, the fairest and richest of all Prouinces in the Western world, seemeth within it selfe at happy æmulation betwixt the Genius and dispositions of the inhabitants, and the riches and temper of the Land it selfe.

The country aboundeth euery
where

where with corne and wine ;
fertile in oyle , and all fruits,
which brooke not a raw ayre.
Especially , that part which is
more Westerly: or lyeth neerer
to the *Alpes*, or *Ligurian* seas.
There is noe land in the whole
world, for the extent of it, that
enricheth the inhabitants with
more blessings, It aboundeth soe
much with all kinde of wealth,
that it vses to traffique with
forreyne Nations, for nothing
almost, but pleasure onely. For
nothing but ryot in this weal-
thy people, did set an high price
vpon the silkes of *Italy*, and the
cunning workmanships of the
German Nation. But their traf-
fique with *Brittaine*, doth bring
them Merchandise, if not altoge-
ther necessary, yet certainly of
great profit ; which affordeth
them.

them both for vse, and ornament, great abundance of Lead, Tinne, and Saffron. But *France*, beside her corne, wherewith she relieueth the barrenesse of *Spaine*, and wines, which shee sendeth into the neighbouring and colder countries, is rich also in hempe and flaxe, whereby she supplyeth the want of sailes, cordage, and such tackling necessary for shipping in many Nations. By which merchandise great plenty of gold is daily brought into that country, though the ground afford noe mines of it; and those Nations, which with painefull diligence digge it out of the bowells of the earth, and with care transport it from the farthest regions, doe seeme but seruants to labour for the

the felicity of *France*.

In ſoe large a country, composed of ſoe many and ſoe great prouinces, noe one part is barren, or neglected of Nature, but all enriched by her great fauour. For thoſe vaſt parts of *Aquitaine*, which may ſeeme vnfruitfull, are neither void of inhabitants, nor vnpleaſant vnto them; that coutry is ſtored with wood enriched with fruits of high price, and abounding with plenty of daintie fowle: that whatſoeuer it wants in fruitfullneſſe of ſoyle, which is there ſandy, as much it is indebted to the temper of the ayre.

France is begirted at one ſide by the *Ocean*, at the other by the *Mediterranean Sea*, which floweth from the coaſts of *Spaine*, and *Affrick* as farre as *Egypt*.

Egypt. A situation soe commodious for sea-traffique, that it may send out fleetes into any sea of note, and arrive at any shore, if the Frenchmen could delight as well in sailing, as in horsemanship, and entertaine lasting projects, as well as suddaine ones.

The people in generall, are louers of their Prince, and very obedient; their King does truly raigne, and they account it a crime to question the greatnesse of his prerogatiue. They are able in feates of warre, especially the horsemen; free from perfidiousnesse, especially in publike counsell; of an vncurbed strength within themselves but when they inuade a forreyne Nation, their heate and fury is quickly forgotten: by
that

that meanes they possesse not long any forreyne conquest, and are onely powerful to their own destruction. They haue conquered heretofore by often victories, *Lombardy, Naples, Sicily*, and many other prouinces in the world; but within a while, they haue too securely contemned their enemies not wholly subdued; or out of an inconsiderate, and open disposition, too much trusted to their counterfeit obedience; or else they haue vsed their victory with too great a licence, and more wantonly insulted then the nature of those Nations was able to suffer; or last of all, to forget the warrs, and thinke of their owne country, whose absence they are not long able to endure. By these vices, they haue become a prey
to

to those Nations over whom they haue triumphed, and their wars, which haue begun prosperously, haue oft ended in dishonour, and losse.

Noe men in the world haue a Nature more fitted for manly behauour. A bold countenance, gesture, and motion, becoming the whole body. And this comely garbe is an ornament to the vertue of braue men; but to weake soules it serues but as a vizor, or naturall couerture to hide, or qualify their abiect mindes. soe elegant and gracefull is their carriage, that what fashion of attire soeuer (among all their infinite variety of fashions) they are pleased to take, or what posture of body in their salutations, you will still thinke that nothing could become the better.

B

but

But their neighbouring Nations deceiued with a ridiculous error, and hoping to attain the behaviour of the *French*, by a vaine imitation of their apparel, and garbes of crindging not-knowing that in gestures of grace, euery thing by the same Genius, is made pleasing in some men; but in others where Nature hath not enriched with those changeable habit, a studious imitation of such delectable garbes is not onely vnpleasing, but most ridiculous.

For vertues and vices, and whatever motions are bred in the innermost lodgings of the soule may easily be counterfeited, for these affections are soe closely hidden, and farre from the sight, that noe man can discouer whether they be true or not. Soe we
may

may easily dissemble humility, hatred, loue, or piety. But those things, which are not onely done by the gouvernement of the minde, but by custome, and the outward hability and fitnesse of the body, thou canst neuer counterfeit, when Nature doth strue against it. As a comely posture, and carriage of the body, a facility in ieastring, a grace in speaking, are things not begotten in the inner, but the outward man. But these things being most eminent in the *French* behauiour, can neuer be attained, nor imitated by thee, vnlesse thy Genius of his owne accord haue disposed thee for that way.

But the world can neuer bee sufficiently thankfull to the hospitality of *France*, which

seemeth to open a temple of humanity, or sanctuary for the fortunes of all forreyners to flow vnto. They consider not the country, but the worth of a man, and make not a stranger, nor new-dweller among them (according to the error of other Nations) to suffer for the place of birth, which chance allotted him: soe with a simple and free loue of vertue, they admire excellent men (what countrymen soeuer) without any enuy, and are glad to see them thrive in the riches of *France*. And for the reward of this humanity, they looke noe further then to publicke praise in the first place; secondly, to the fortune and fame of soe many strangers, who by noe vnworthy, nor vnprofitable adoption, are incorporated
into

to the French State. Nor neede
mole strangers to put of the
fashions of their owne country,
and imitate the garbe of *France*,
e their carriage bee free from
ride or barbarisme. For the ve-
profession of a forreine fashi-
n will mooue the desires of
that curious Nation, who with
more simplicity admire for-
eine then their owne customes;
in somuch as that some vices of
life, and blemishes of body, haue
beene there in esteeme, if
brought from another country.
For wee haue seene the elo-
quence of a forreiner, euen for
the often errours of his tongue,
hath beene more pleasing; and
gained a great opinion of wise-
dome, because they were not
vnderstood.

E ;

The

The common people are truly respectiue of the gentry, not out of feare, or institution onely and againe, their greatest nobility are by the same Genius honour'd by inferiour Gentlemen; but pride, or disdain, they cannot brooke; if thou wouldst seeme to domineere, they are ashamed to serue. A curteous behauiour, which by artificiall countenances, and gentle glances is expressed vnto them, or by familiarity of discourse with them, will gaine to the Princes more officious seruants, then the greatnesse of their power and dignity can doe. All wealth, and life it selfe is of lesse esteeme among them, then honour; especially, the Spirits of their great Princes doe often flye out, both to their
owne

wne damage, and their countries affliction, because the very experience, and sense of poverty it selfe, can perswade none of them to vndertake Merchandise, or any profitable course of trade. They are pleased with a preposterous ambition, to amulate the greatnesse of their ancestors, and conceiue it a disparagement to noble blood, to liue in a calling like the common people. Soe the vaine name of Nobility, and foolish ostentation of magnificent idlenesse, doth arme them with patience against the burthen of their cares, which doe neuer leaue them before their death. This loftynesse of minde, although it please themselves, and seeme to bee farre from all basenesse, is often corrupted by almost

necessary wickednesse, and raises in their poore fortunes a turbulent industry, eyther by secret villanies, or publike commotions to strive to repell the contempt of pouerty.

Merchandise is baselier esteemed of there, then befits a thing of soe great vtility, and which first did spread humanity through all the world. *Solon* the famous *Athenian* Lawmaker, and most of the *Grecians*, which were famed to our eares, transported their commodities by such traffique into forreine countries, and acquainted their countrymen likewise with the riches of other lands.

Nor doth *Italy* disdain that custome, where the Noblest families by industrie in merchandise, doe heape vp wealth. *Britany*

any like wise accounteth not her blood of Gentry any way debased by such a calling.

But in *France*, not onely the ancient Gentry doe altogether disdaine this way of thriving, but the merchants themselves, as if ashamed of their calling, when they are growne rich, doe bring vp their sonnes in some other discipline, enioyning them, as it were, to looke higher then their fathers did.

But the high mindes of the *French* Nation are in nothing more perfectly discerned, then the eager pursuite of Magistracies, where the shamefull sale of them doth exclude the needy, how vertuous soeuer.

To vndoe their families, to consume their estates and credits too, is not thought vnfit, to purchase an eminency aboue their equals, and repaire the ruines of their patrimony, eyther by a bare dignity, or by corruption and bribery in their offices. Nor is there any doubt, but that strange itch after titles and places, vnlesse of it selfe it doe abate, will at last defile all offices, gouernements, and iudgment-seates, with men of the basest blood, and lowest dispositions. For many from the basest trades, doe sooner arriue at great riches, then those who are noted of ancient Nobility, and liue according to the dignity of their birth. By this meanes of money onely, whilest they contend about the purchase

chafe of a gouvernement, or place of iustice, they doe most often carry it away, which are of basest blood, and least ability in vnderstanding. Besides, the gentlemen of good descent are not soe forward to throw away their estates vpon such dignities, as vpstarts are, who are hasty with gold, to bring their children out of obscurity, & buy for their families that splendour of Nobility, which the ancient gentlemen, without any cost, doe challenge as a part of their inheritance.

Soe by little and little, these honours may grow to bee onely in the possession of the basest men, and (being onely bought for money) by reason of their names, bee censured as a token of ignobility. Neither is the policy

licy of the royall exchequer to
bee much accused, although it
encrease by the money of such
officers. For who would not
thinke it farre fitter, that those
dignities should at a set rate be
sold by the Prince, who vnder-
goes the burden of the State in
generall, then secretly to bee
made a prey to the couetous-
nesse of the Noblemen, who
doe oftentimes thrust officers
vpon the King, whom they haue
beene bribed to commend, and
what they freely obtaine from
their master, they sell againe vn-
to others? Soe that the com-
monwealth can haue noe better
choice of Magistrates by that
meanes; and it is indifferent to
those ambitious purchasers
whither they suffer for their
ambition from the King, or
from

from Noblemen ; since both waies tend equally to the ruine of their estates.

These things therefore ha-
uing beene first instituted vpon
reasonable grounds, are now
growne into extremity , by
the madnesse of the buyers,
who doe now exclude all ver-
tue of but reasonable wealth,
and at the rate of their whole
estates purchase those digni-
ties, whose price their owne
madnesse has soe much enhaun-
sed.

But as wines, the more ge-
nerous they will afterward
grow, the more thicke of lees
they will bee when they are
young ; soe the young men of
this Nation, made for humani-
ty, and wisdom in old age,
are ..

are carryed away with the greatest rashnesse, and wilnesse of behauiour. The young men are giuen to a strange freedome of bold iesting, and prouoking, both strangers, and their owne acquaintance, and euery where affecting titles of too great security. Vnconstant mindes, and easily carryed away with any rumors; sometimes impatient of idlenesse, sometimes of businesse; a foolish ostentation and bragging of their lusts, more then by Nature they are enclined to; inconsiderate, and vndiscreete scoffings, which spare none. Their stirring, and hot affections impatient of rest, breake out into various and troublesome motions. But some of them in the beginning of all businesse, doe put on a fained

ned noe true wisdom, and therefore expressed with the greater shew: as if they were tempered with mature iudgement, they put on a stay'd countenance, expressing subtlety ioyned with humanity, and vtter their words with long deliberation. To which according to the Nature of it, they haue found out a name, calling it frigidity.

But that counterfeiting of vertue, is then altogether vnpleasing, nor long can their cunning hide that leuity, which will shew it selfe in spite of all disguises. But the middle disposition betweene these two, which is not wanting in that Nation of the French, flowing with cheerfullnesse and capaciousnesse of minde, not bridled

too much with a fained gravity; is a disposition of transcendent excellency, and exactly framed to the image of wisdom joined with alacrity.

But one thing in the Natures of the French is very unhappy, that that loue and curtesie, which in their owne countries they expresse euen to strangers; abroad they will hardly shew to their owne countrymen. Who would beleue; that people of soe great humanity, should not agree together in a forreine Land, Birds brought together into one cage forbear to fight with each other; and beasts which wander out of the woods together to seeke prey, by the fellowship of their fate are continued

in loue and amity. Onely the Frenchmen, when they conuerse in another land, especially if they bee poore, and seeke reliefe by the seruice of a forreine State, doe quarrell among themselves with a most cruel æmulation.

How many secret scoffes, vnseemely enuies, professed quarrels, and ridiculous contentions, citing each other before forreyn Magistrates, doe arise among them? contending in this manner among themselves, they cast an infamous aspersi-
on vpon their Nation, as if they were a people borne to enuy, incapable of quiet, or of that loue, wherewith Nature hath secretly combined the Citizens of one country.

This

This fault of the Frenchmen in forreyne countries is more cruelly raging in the bowels of their owne land ; where in all places, like swordplayers condemned to the theater, vpon suddaine and rash quarrels, they violently hazard their liues in single duells. A most horrid thing ! a miserable opprobry of these times ! a slight quarrell, arising onely out of ambition of argument, or an innocent iest, or oftentimes onely a thirst of fame in turbulent dispositions doth hurry with violence the mad young men into most miserable slaughters, and vtter extinguishing of Noble families. From hence, soe often are the purposes of miserable parents intercepted, and their hopes vtterly lost ; and peace almost in
vaine

vaine established in *France*; as much Noble blood shed (well nigh) in these priuate combates, as in time of a publike warre. What madnesse is this? after the manner of beasts, not with reason, but choller, to reuenge their iniuries, and put the iudgement of their greatest matters vpon the tryall of a stage art and fortune, which often deceiues the skilfulest in that art? that whosoever can most fortunately fight, should make himselfe the iustest quarrell? wilde Nations, which came among vs from barbarisme it selfe, did not long agoe infect the world with their brutish manners. They were the first beginners of a custom, that vpon doubtfull titles of estate, where the proofes were obscure on both sides, the
cause

cause by a combate should bee decided. The combatants did meete in an open Circk, or stage, and hee that was vanquished, was iudged to haue the worse cause. From thence the originall of this madnesse proceeded, which doth now infest the age, and going beyond the first bounds, as then it was onely at the disposing of the Magistrate, it now rageth licentiously according to the humors and chollers of priuate men.

But the pretence for this sword-play, whither more accepted for the shew, or profit of it, is the furtherance of skill in fighting. For who can deny, that a skillfull art of striking with the sword, or adorning the blowes, which were aimed at him, is a thing appertaining to the milita-

military art? this the *Gracians*, the *Romanes*, and euery Nation hardy in armes, haue fought after, with great intention.

But now they fight, not as enclosed and straightned in the presse of an army (as warrs are made) but as it were in the freedom of an open theater; they trauesse their ground, they shift their bodies with all agility, and by false proffers of the hand, and glances of the eye, they dectiue each other, and doe rather (as euery man may see) enable their murderous cruelty vpon priuate hatreds, then instruct themselves in a pious valour for defence of their country, and now their rage, even betweene friends and kindred, fulfilleth the height of mad.

madnesse and all impiety. Kinsmen and most familiar acquaintance vpon noe heinous iniuries but vaine exceptions at idle wordes, or almost for nothing, are engaged in quarrels and embred in each others blood: and which you may iustly censure the highest degree of madnesse, they fight, not onely vpon their owne iniuries, but wickedly enterpose themselves into the quarrels of others, and engaged in hatreds, which belong not vnto them, they sacrifice themselves, and the dearest of their friends. For they freely goe, when by those men, which are to fight, and are loth to die alone, they are invited to this mortall play as it were to a supper or recreation; and there doe not doubt to violate whatsoever should bee

bee

be neere and deare to man ; out of a most foolish desire of fame, that they may bee sayd with a great contempt of life to haue gon into the field ; that is, to haue vndertaken a most horrid cruelty, out of a barbarous ignorance of true valour.

But these euils, and whatsoever else haue crept into the dispositions of the French, may be well excused, for the vertues of those men whom the maturity of age, or weight of iudgement doth soe temper, as that they are not carryed away with their country-vices. There is in them a wonderfull curtesie, not feigned, nor trecherous, to ensnare them whom they court with friendship ; they are free from deceit, and secret hatreds ; they are free to entertaine all, who
desire

desire their acquaintance, and society; and respectue of all men according to their degrees and rankes.

It is enough for a forreiner, which is admitted into their company, to preserve their friendship, if he keepe himselfe from open villany, and too absurd folly; soe that in other places thou had'st neede haue a care of other mens dispositions, least they hurt thee: but among true, and accomplished Frenchmen, to keepe thy selfe from giuing offence. Nor is their any thing more happy in humane society, then the manly sweetnesse of such compleat company.

The

The Fourth Chapter.

BRITTAINE.

THe greatnesse of *Brittaine* (though it bee an Island of large extent, and exposed to many and different seas) may be rather esteemed by the severall and vnlike manners of her inhabitants, then by the names and harbours of soe many shores: As if in the *Ocean Brittain* alone were another world all kinde of dispositions are to bee found in her inhabitants.

There is not a fayrer Island in the whole world. *Sicily*, *Crete*, and *Cyprus*, though they haue all carryed the Itate, and names of Kingdomes,

F

if

if they were all ioyned into one body. were not able, eyther in circuit, or wealth, to equall *Brittaine*. Being in former times a valiant Nation, they gaue occasion of many fabulous stories, which by forreyne wits, and languages were commonly written and read; as if nothing could be fained soe strange, but might be achieued by the people of *Brittaine*: it was once divided into nine Kingdomes. But afterward by continuall warrs, and frequent leagues, those Monarchies, and their bounds were often changed; vntill at the last, the whole Island became subiect to three Princes. The colonyes of *Saxony* whom we call English, are gathered together vnder the felicity of one scepter: the reliques
of

of the old *Brittaines*, which constantly cleave to the *Cambrian* Mountaines, and are called *Welshmen*: Thirdly, the *Scots*, inhabiting the North part of the Island, to whom a remnant of the *Picts*, who were almost rooted out, haue ioyned themselves. But *Wales* in a short time vnable in warre to resist the strength of all *England*, was ioyned to that scepter. The *Scots* though despairing euer to bee able to conquer *England*, yet disdainig to yeeld vnto it, as an argument of lasting emulation, contended with the English, not more stiffely by warre, then by a different and auerse Nature from them: vntill the fates condemning at last this pernicious emulation, conioyned them both vnder one King, by whose

F 2

spirit

spirit, as it were, the whole Island is now vnited in one body.

England abounding in rich pastures, and ground fruitfull in procreation of diuerse, and different trees, doth euery where delight the eyes of the beholders with a most beautifull verdancy: the easie and free encrease of fruite doth nourish the stoth of the common people. The fertile, and fat grounds doe euery where yeild such abundance of pasture for horses, and bullocks, as suſſiceth the perpetuall greedinesse of those beasts: in other places, where the ground is dryer, and clothed with short grasse, it feedeth innumerable flockes of sheepe, excusing the barrennesse of the soile with an incredible

dible profit, which is made of wooll; not the sharpnes of winter (vlesse perchance it prooue harder then vsuall) doth driue their cattell, which are euer accustomed to the open ayre, into stalls or houses. They are vsually contented with open sleepe in the cold fields, and such pasture as the moderate warmth of the winter doth nourish. For the winters are not there so sharpe as the climate, and neerer of the North would make vs imagine, when in *France* where it is neerely opposite to the coast of *Brittaine*, the winters are extreme, and much more rigid in the ayre of *Holland*.

In so great an indulgence and fauour of the ayre, the grounds of *Brittaine* doe with great ease receiue, and foster the

F 3

seeds

feedes of all fruite.

They haue tall Baytrees , and Rosemary, which is pretious in many countries , by reason of the care in planting and preserving of it, is there common, and growing oftentimes in hedges, as a fence for gardens. The country is able to foster vines, and bring grapes to full ripenesse. For the pleasant & fruitfull mountaines of *Kent*, and *Hampshire*, with other places situated to the South, or East, had heretofore win. yards, which afterwards they omitted to cherish, by reason of the commodity of pasture there , and the cheapnesse of wine transported from *Aquitaine*. Wolves also are rooted out of that part of the country , and doe not vex the flocks of Sheepe, which freely graze

graze, and often times without the guard of a dogge.

For the diligence of their forefathers, when the rage of wolues was exceeding fierce, and deceived or wearied the care of the shepherds, rooted out by great industry the whole race of them; soe that the hardnesse of their cattell, which are able to endure the open ayre in all seasons, and the destruction of wolues, doe bring vnto the people an inestimable wealth. The inhabitants at ease, and almost forgetting labour, doe grow rich in victuals, hides, and fleeces, as benefits which the ground of her owne bounty doth bestow vpon them. They scarce take any paines at all in nourishing of saffron, whereof they haue store, and

F 4. exceeding

exceeding good ; the herbe it selfe, not in reward of care, and industry, but of her owne accord, opening and offering her treasure to them. And that nothing might be wanting to soe prosperous a fortune, they haue felt noe inuasion of forreyne souldiers for many ages: homebred commotions in this age are very seldome : neither doe warrs euer long continue in *England* as in other Lands. In the compasse of eight dayes, many times are great insurrections begun and ended. They warre with men, not with houses, and goods ; and commotions, but fresh, and newly risen, are suddainly decided in set battells.

By reason of wealth so easily accrewing, the carelesse, and
rich

rich common people, are not a little puffed vp. Soe that neyther (according to the vse of other Nations (doe they humbly reuerence the dignity of their Nobles, nor are they industrious, or skillfull in handycrafts by reason of their ease, and plenty. For those that are bound to any trade, doe for the most part finish their apprenticeship in seauen yeares ; after which time they are free of the company , and then, as if themselves were exempted from labour, they take other apprentices to be vnder them : who after a short learning are employed as iourneymen. They themselves , not onely on solemne, and festiuall daies, but euery holy-day (who would beleeue it?) doe freely take their

F 5 recreation

ation and pleasure, if it be faire weather, in the fields adioyning, or, if it be rainy, are merry in tauernes. Which causeth a dull and vnskillfull trading, trusted to the knowledge of their apprentices, and the buyers are more peremptorily raised to greater prices, that the worke of the apprentices, and the idlenesse of the Masters may be sce maintained. But yet notwithstanding, some kindes of workmanship wrought both with industry and most exact skill, and highly prized through the whole world, doe sufficiently declare, that in that country there is noe fault in the climate, to dull their wits, but too much abundance to make them idle. For as for the stirring vp of wits, and cherishing of Arts,

too

too cruell, and rigorous a government is not at all good, too much depressing the mindes of the people, and dulling them with despaire; soe too plentiful, and wanton a fortune, which intendeth labour, but onely, as it were, in recreation, and sport, can neuer raise the industry and ability of the common people, to an exact diligence, and skill in Arts.

There are noe tributes payed any where in that great Kingdome, nor stations of Publicans in Cities, or the passages of bridges, except only in those places, where shipping is set forth into forreyne countries.

For they are strictly tyed to make acknowledgement vnto those, who are farmers of the Kings customs, of all Merchandise.

dise whatsoeuer is brought in-
to the Kingdome, or carried
out.)

But the pride of the com-
mon people is not more bitter,
and distastfull towards stran-
gers, then towards their owne
gentry, who account them-
selues equall almost to the best
and ancientest of them. By
which pride of the clownes,
the gentlemen doe suffer in
some sort for the richnesse of
their country, and are brought
almost into an hatred of that
pretious cause of their indig-
nation.

They are all in generall great
honorers of the Nobility,
which is confined within the
small number of those whom
they call Lords. Those are,
Dukes, Marqueses, Earles, and
Barons

Barons: all the sonnes of Dukes and Marquesses, and the eldest sonnes of Earles; in equall honour with these the piety of their ancestors hath placed Bishops. To these Noblemen it is not thought a disparagement, for any to stoope to the lowest service; and the Nobles vnderstand well enough, that the people seated, as it were on the ground, doe behold with admiration their height, nor are those dignities bought by the common people for money, but descend to their heires by right of inheritance, or new Noblemen by the grant of the King, are aduanced into those degrees; and that you may not thinke it a vaine title, many Lawes and priuiledges doe encrease the respect of those high names.

For

For if it happen that a Lord be in debt, and not able to pay, the creditours can haue no law to attach his body ; though the bodies of other debtors, euen before iudgement, are imprisoned in *England*. But this is a greater and more glorious priuiledge, that Noblemen being accused of the greatest crimes, as namely treason to their country, are notwithstanding free from the racke ; the makers of the law would not haue it imagined, that truth, if not otherwise, could bee forced from them, by racking or torment.

The English are for the most part graue, of retired spirits, and fit for counsell ; they admire themselves, and the manners, wits, and dispositions of
their

their owne Nation. When they salute, or write letters, they scorne to descend to complements of feined seruice, which the flattery of these ages haue brought vp, vnlesse it be those, which are infected with forreyne behaviour. The people are studious of sea-businesse; nor is there any stronger defence of that great Island, then the diligence of soe many saylers. They are as good souldiers by land as by sea, especially when they are accustomed to another ayre, and haue tasted of forreyne diet, which whilst it is nouelty to them, they affect with too much greedinesse.

For those inconueniences of gurmundizing, haue beene often the consumption of armies brought from *Brittaine*. And
when

when that Nauy, which was sent by Queene *Elizabeth*, arrived on the shores of *Portugall*, and had wasted the country, and defeated their enemies, the immoderate heate, and the sweetenesse of apples, and berries, which that climate afforded, destroyed almost the whole army. They contemne all dangers, and death it selfe, with more courage, then iudgment; and hence it comes, that they are the best souldiers, when they are gouerned by wise captaines; but when they goe on of their owne accord, possessed with the blindnesse of that desperate valour, they haue reason, after sad defeates to accuse themselues more then their ill fortune. In the late warrs of the Low-countries, some

some souldiers of the *Spanish* party were taken by the *Hollanders*, and were to be hanged, in requitall of the enemies cruelty, who had vsed their prisoners in the like manner. But the *Hollanders* did not intend to execute them all. Of foure and twenty (for soe many were taken prisoners) eight onely were appointed to bee hanged, and the rest to escape with life. There were lots therefore throwne into a helmet, and the prisoners were cominanded to draw their fortunes, who soeuer should draw a blanke, was to escape death ; but who soeuer should draw a blacke lot, was to bee hanged presently. They were all possessed with a great apprehension of their present danger : especially

especially one Spaniard with pittifull wishes, and teares, in some of the standers by, did mooue pity, in others laughter: There was besides in that danger, a certaine Englishman, a common souldier, who with a carelesse countenance, expressing noe feare of death at all, came bold'y to the helmet, and drew his lot; chance fauoured him; it was a safe lot. Being free himselfe from danger, hee came to the Spaniard, who was yet timorous, and trembled to put his hand into the fatall helmet; and receiuing from him ten crownes, hee entreated the Iudges (oh horrid audacity!) that dismissing the Spaniard, they would suffer him againe to try his fortune. The Iudges consented to the mad mans
re-

request, who valewed his life at soe low a rate; and he againe drew a safe lot; a wretch vnworthy not onely of that double, but euen of a single preservation, who soe basely had vnderualewed his life.

The Lawes, which the English vse, were deliuered them by the Norman Conquerors in the French tongue, but obsolete, and differing from the language which is now spoken. They are few, and very ambiguous. Much dependeth vpon custome, and the opinions of Iudges; soe that a great way is left open to contentions, to an infinite power of Iudges, and the close dispositions of the people, who seeme to retaine the fashions, as it were, of their Norman originall; doe
open

open themselves in subtleties, which fill the courts with perpetuall wranglings. From whence I thinke that common fable tooke first originall, that the *Englishmen* had long tailes.

They endure with soe constant a patience all customes and lawes, which were anciently deliuered vnto them from their ancestors, that they account it a heynous matter now to alter, or abrogate any law, which was heretofore established, eyther by reason of the rarity of delinquents, or innocence of the Lawmakers. For from what reason, but the vnwary goodnesse of their ancestors, comes this law to stand in force, that a husband is commanded to father a child
and

and receiue him for his heire, though hee were borne a yeare or more after the time, that he accompanied with his wife.; soe it be proued, that hee liued that time within the shores of *Brittaine.*

But in Philosophy, and the Mathematicks, in Geography, and Astronomy, there is noe opinion soe prodigious and strange, but in that Island was eyther inuented, or has found many followers, and subtile maintainers, but such as through tedious disputations cannot plainely state the question, which they would seeme to vphold: That the Earth is mooued round, and not the Heauens: that the Sunne, with the Planets, and all the other Starrs are not mooued in their globes caelestiall

all; that there are no such globes at all; and lastly, whatsoeuer any doating Philosopher hath heretofore broached, some of them do either hold, or would seeme to do: as if then they were more deeply wise then common men, when they neglect and slight the ordinary wisdom as poore and low, and search deeper into the secrets of Nature, which few are able to apprehend.

But as nothing doth more deeply worke vpon the minds of men, then points of religion; soe in noe disputations are they more vehement then in those. In the worship of God, what religion soeuer they choose to themselves, they run euer into extremes. In the former ages, their richest men leauing the world, betooke themselves by
oath

oath into solitary places, and Hermitages; soe that the best part of the Lands of the Kingdome were bestowed vpon such deuotion, with too timorous and dangerous a vow, both to the giuers and receiuers of those Lands; for the giuers too much exhausted the commonwealth, and the receiuers suffering themselves (as it were by the fault of fortune) to fall into luxury, did afterwards draw a great enuy, not onely vpon themselves, but the religion which they professed. This kinde of deuotion is now publicly banished out of all *England*; and many of them are soe much turned to the contrary side, that the farther they tread from the steps of their forefathers, soe much the neerer they thinke

thinke themselves to Hea-
uen.

Nor is that the publike opi-
nion of the State, nor any way
safe for them, if the Magi-
strates finde it; but of priuate
spirits deluded by superstition,
inuenting to themselves a new
religion of their owne, and
therefore the more pleasing.
Therefore all those, which are
once possessed with this plea-
sing pride of vnderstanding
more then others in religion,
are diuided into diuers sects
and names; and haue diuerse
Lawes and rites established a-
mong them, neither by the au-
thority of the men, nor the
number of them, but onely by
wilfull obstinacy; and that
which is most worthy of pity
and laughter is this; that with
cruell

cruell censures these sects doe
persecute one another: holding
that they onely are the children
of God, and all other repro-
bates. It hapened one time, that
a plaine fellow one of the com-
mon people (whither you e-
steeme the common people by
the meanesse of their estates,
or of their wit and education)
and two of his sonnes were of
one faith in a superstition of
their owne. These three men
(as often times those religions
consist of noe greater number)
did make a sect and Church by
themselves. At last, disputing
too hotly in diuinity among
themselves, they fell at discord;
the father forsooke his sonnes,
not because hee had found out
better, but different opinions :
and was therefore by his sonns
(for soe those fooles called it)

G

exclu-

excluded out of their communion of Saints ; in the meane time, they thought, there were noe other Saints in the world but themselves. But presently after, the two brothers falling at variance, one of them excommunicated the other ; soe that soe little a Church consisting onely of three persons, was at last diuided into three Churches. A most prodigious mischiefe, and prone to all madnesse : nor will they slightly maintaine the madnesse of their owne dreames. Many new sects are every day cited before the Iudgement seates, in whom the Iudges can finde nothing agreeing with each other, but onely a wilfull obstinacy. They hold abominable opinions vnworthy of men, and are authors of
their

their owne superstition, misled by noe predecessour, they feare noe tortures ; but refusing to be gouerned by any wisdom or wholesome aduise, they will endure the fire , and sacrifice themselves to their owne madnesse. But strangers that conuerse with that Nation , must take heede , that they doe not censure the country in generall, by the behauiour of a few , and those perchance of the common people ; nor is it easie to learne, what behauiour is fitting among natures soe much differing. The common people heated eyther with wine, or choller, are oftentimes forward to abuse strangers : in such a swelling fury of theirs , it were a little more then madnesse to prouoke them by the like

linesse; nor is it then a fit season, when a tumult is raised, to pleade thy excuse with confidence, much lesse to expresse courage in defending thy selfe. By a gentle speecch thou mayest better disarm their fiercenesse; they must be base and low entreaties, which must asswage the fury of their first assault. For this torrent if it bee opposed by noe resistance, will languish in a moment, and become quiet. This warinesse, and timorous wisdom is onely to be vsed in Townes, or publike fields, where a concourse of people to side with them, that did first abuse thee, is eyther gathered already, or presently to be expected. But in priuate places, and where thy party would not prooue too much

vnequall, then bee sure to expresse (at least in shew) a bold spirit not brooking injuries; by which meanes, thou wilt terrifie them, which doe not insult, out of true valour, but are as ready to receiue, as to offer wrong. The Magistrates and Iudges, are fauourable to the complaints of strangers, and forward to punish the people, which doe them wrong; vlesse it bee a multitude that doe offend, whom it is easie to blame; but hard, and for the most part too much cruelty to punish. And soe wonderfull hospitable are the seares of Iustice in that Nation, that if a stranger offend, hee shall finde them fauourable: or if it happen, that a stranger, and an *English-*

men be both guilty of one fact, which deserueth, eyther the whip, or the gallowes, the stranger many times is no further punished, but onely commanded to depart the Kingdome. The gentlemen are naturally enclined to a kinde entertainment of all strangers, and are worthily ambitious in such curtesies. Soe that no man, vnlesse of a froward and barbarous disposition, and altogether vnworthy of Noble company, can repent himselfe of trauelling into *England*.

Among those Noblemen, whose carriage is graue, and their speech and gesture fitted to their dignity, you must comply with an answerable grauity, and æmulation, as it were, of maiesty; least they perchance

chance should vnderalue you, from their owne grauity, and your speech, which must not bee to them in a soothing manner, like the *Italian* and *French* humility; you will otherwise carry a lower estimation among those men, who accustome not themselves vnto affected humanity, and lying complements.

To the Northern parts of *England*, *Scotland* adioyneth, gouerned by a scepter of incredible antiquity, compared with other Kingdomes: for the crowne of *Scotland* aboue twenty ages hath endured in the possession of one Family. An hundred and twenty Kings haue successiuelly reigned from *Fergusus* the First, to *Iames* that now is; who to soe anci-

ancient a pedigree, adding the Royalty of *England*, is the first, that combined the Kingdomes, and reigneth entirely over all *Brittaine*.

The *Scots* are of dispositions fitted for society; of behaviour, and gestures of the body, excelling other Nations, and like vnto the *French* in all things, but the riches of their country. For the country Northward is in many places not fit for tillage, and full of barren mountaines; neyther are those mountaines clothed with woods, vnlesse some, which are rayfed into a sharper climate, and giue a woody and barbarous name to the inhabitants. Yet Nature hath bestowed vpon those hardy people, abundance of victuall in fowle, and wilde beasts
besides

besides their flocks, and
heards of cattell. It is a sight
vsuall, to see three hundred red
Deere, or more in one heard.
But the inhabitants can rowze
farre greater heards, when the
Noblemen are pleased to hunt
there. Neither doe they want
cōmodities in their country fit
to exchange for forreyn mer-
chandises, which are transported
thither of necessary vse. But the
scarcity of money by no art or in-
dustry can be redressed, soe that
they which in their owne coun-
try doe liue in plenty, and with
great attendance, are not able in
forreine parts to maintaine their
port. But noe people are more
mindefull of their pedigrees
then they; that they had rather
somerimes disgrace their Family
by their pouerty, then conceale

the vnseasonable expressing of their titles, or not mention their kindred. For it is necessary in a country more populous, then fruitfull, that some of Noble blood should bee borne to extreme pouerty. Soethat the *Scots* dispersed into many countries to get their liuing, (and none are more faithfull and industrious then they) being still eager in publishing their Nobility, are often laughed at by the hearers, then beleued, or pittied.

But the people couragious also against themselves, are diuided by many and fierce enmities, and cruell to each other, beyond all lawes of humanity or hatred. For being diuided by Families, and Names, they hold those as Princes of their

their factions, which possesse the most ancient inheritance of the Family. To those men they are wonderously obseruant, with a loue as great almost, as to their country it selfe; to them, when they are wronged, they flie for succour, vsing the patronage, and strength of their owne Family. By this meanes it has happened, that small quarrells betwixt men of obscure condition, haue beene the causes of great and horrible commotions. For they that haue quarrelled, complayning on both sides to the Princes of their Kindred, haue turned their priuate wrongs into the iniuries of whole families. Nor are these differences decided with little blood; for sometimes gathered into troopes,
and

and almost into iust armies, they fight it out; and these enmities continue to their heires after them. They thinke it glorious, to reuenge murder with murder, and fire with fire. Nor doe they alwayes deale by open force, but by snares and treacheries. Nothing can bee base or ignoble to them, who can cure their eyes onely by the miseries of their enemies. And this mischiefe has often beene the ouerthrow of Noblemen, who haue eyther beene slaine in fight, or else vndone in their estates, by keeping such multitudes of seruants and tenants about them (for soe it was necessary for feare of suddaine assaults from their enemies) whilest their Lands haue lyen untilled, and wast. And some
haue

haue thought, that the scarcity of wood in the country, has beene caused by these enmities; whilst these cruell people on both sides haue burnt vp their enemies woods, and reuenged their priuate iniuries with the deuastation of their country. But these things heretofore were more to bee bewailed, when they were euery where rise; now, since wee see it otherwise, wee may cherish hereafter better hopes: For although heretofore, it lay not in the power of the Kings, to remedy soe great a mischiefe, when the Nobles by the faithfulnessse & number of their clients were more fierce and strong; yet the now reigning King, *James of Brittain*, has at last bestowed this benefit vpon his country.

Hec.

Hee whilest hee was yet King of *Scotland* onely, esteemed the cause, of this great mischief, one of the greatest cares belonging to his Kingdome. But hee was loath to apply a remedy to it by parts; which had beene altogether vaine: for noe one difference could euer haue beene quieted in true peace, vnlesse all had beene compounded together. For the examples of such crimes, and pardons for them (which were necessary in those times) would haue encouraged others to the same audacity; especially, least they should seeme to haue borne a fearefull, and degenerate anger. Hee therefore thought it best at once, and for euer, to compound these deadly feuds.

The

The King therefore tooke a diligent account of those, whose Familyes were engaged in such quarrells, and partly in his owne person, partly by the mediation of his chiefe Counsellers, by entreaties, and authority, he soe reconciled them all, that the bitternesse of a mischief soe long vsed was scarce any more named among them: a great and admirable worke of a most wise and industrious King, yet not performed without much time and wonderfull felicity.

Two yeares after hee had thus appeased *Scotland*, hee was called to the succession of the crowne of *England*; a great happynesse for the strenghtning of this amity among the *Scots*, who now with a fitting,
and

and wholesome awe doe honour their King, soe much encreased in power and strength.

The *Scots* are suddaine, and violent in vndertaking any thing, which their hopes perswade them to; and they easily giue credit to any hopes. They are suddainely moued to anger, which after the first fit is soone asswaged. They are better at getting of wealth then keeping it: eyther because their mindes greater then their fortunes, are much enclined to inconsiderate bounty, and loue the fame, more then the possession of riches; or else deceiued by the quality of their owne country, when they haue attained to such a summe of money as would make them rich for euer in *Scotland*, they grow

too secure of future poverty, and doe not vnderstand, that in euery Land, the expences, and prices of things, are answerable to the plenty of gold and silver; soe that a great quantity of money can hardly bee gotten in any place, but such as is vsed to great expences. What studies soeuer they encline to, they prosper in them with wonderfull successe. None are more patient of military duties, nor none more valiant in fight; then they. nor doe the Muses euer appere more beautifull, then when they inspire the breasts of *Scots*. They are capable also of city-businesse, and can fit their industry to any kinde eyther of life or fortune.

But those that trauell, or rather wander in a poore fashion

and

and rely vpon no other meanes, then going to the houses of their countrymen, which are growne rich in other Lands, and demand, as it were, the tribute of their country, are most intollerable in their proud beggery.

Ireland, by the ancient Latines called *Ierna*, and now *Hybernia*, is an Island not far from *Brittaine*, and subiect to the crowne of *England*; a great and spacious Island. commodious for shipping, by reason of many haues; nor is it to bee censured by the barbarisme and sordid liuing of many of the inhabitants; for the fruitfullnesse of it inuiteth many colonies out of *England*, and *Scotland* to come thither. It is of a moyst ayre, but yet wholesome, and
mor-

mortall to any venomous creatures. Newets and Toades, if they bee brought thither, will not liue. The wood transported from thence noe age nor neglect will make worme-eaten, nor hung with spiderscobwebs, although the *Irish* haue their spiders, but harmelesse, and free from venome. The beames, rafters, and boordings of *Westminster-hall*, where the Courts of Iustice sit, are made of that wood; and there (a wonderfull thing!) the walls round about are filled with spiders, but none of those sordid nets are spread vpon the wood.

The *Irish*, which liue not in Townes, or ciuill places, are wonderfull hardy in enduring any ayre, or diet, by reason of ong and accustomed pouerty. They

They can satisfie their hunger with any victuals gotten on the suddaine; as venison, or beefe halfe-raw. They temper their meate with milke. They build brittle and weake houses about the height of a man, where themselves and their cattell live together. But this in those peop'e is a thing to be wondred at: the loue of sloth and ease, doth soften the courages of other Nations, but maketh the *Irish* valiant in warre. For by reason of their sloth, though their fields are fertile, yet tilling and sowing are things almost vnkowne to them. They are content with that grasse, which the ground yeeldeth of her owne accord for pasture, for their cattell. They exercise noe handycrafts

dyecrafts, for feare of disparaging that Nobility, which they soe highly boast of. Soe in a sordid, and filthy idlenesse, they lead their lives, and had rather cure by patience, then industry, the discommodities which are daily companions of their barbarous living; and soe farre are they from knowing delight, as they feele not want and misery. In one single garment they endure both wet and cold; by often burning, they grow wonderfull swift in running, equalling almost the wild beasts; when they are weary, or benighted, the ground serves them for a lodging, and couered with snow, or wet with showres, yet they are sooner raised by satiety of sleeping, then by the injury of the

the

the weather, excellent rudiments of warre and valour, if they did not proceede from such filthy sloth. This beastlynesse, in time of peace also, neyther the fellowship of the *English*, nor the æmulation of the *Spanish* fashions, can make them to shake off; but they loue this life soe full of sordid discommodities, as free from cares, allured by a wicked shadow of liberty, which in different kindes has fouly deceiued diuerse Nations.

They are obstinate in their owne vices, haters of labour, and soe of all profit; but very industrious, in theeuing, and freebooting, or any paines, which is like to hunting. And these are the slothfull miseries of

of the common people. The Noblemen are many of them very faithfull, of braue mindes, nurtured in all vertues that besit their dignities.

Those alsoe that liue in Citties or the pleasantest parts of the Kingdome, are adorned with great humanity; and declare by this, that those wilde *Irish* are barbarous by their owne willfullnesse, and not borne to that vice, by the fate of the Island.

The

The Fift Chapter.

GERMANY.

THe Riuer *Rhene* arising from the foote of the *Alpes*, and flowing along the borders of the Low-countries, doth there fall into the *Ocean*. It was once the bound of *Germany*; but now by the changes of Names and Empires, the limits of *Germany* being encreased, it may bee sayd to run through it.

Germany is a spacious country, reaching from the *Alpes* and *France*, as farre as *Sarmatia* and *Pannonia*, diuided into many principalities and commonwealths. It was once full of woods and wild inhabitants, but

but now beautified euery where with faire Townes; the woods which were once great, and orespread the country, are now reduced to vse and ornament. It nourisheth vines in that part, where it bordereth vpon *Italy*, and where it declineth towards *Pannonia*, as likewise vpon those hils which ouershadow the *Rhene*; and some few places besides, where the ground by fauour of some hils, and warmth of the riuers, is fitted for that purpose. The cold grounds in their mountaines abound with firre trees, and other woods. *Iſer*, the Prince of riuers in Europe, doth cut almost through the midst of *Germany*, and rises in a sea-like channell, to the yearely ruine of bridges there.

H

whose

whose bankes are beautified with famous cities, but too few for the greatnesse of soe noble a riuer. *Rhene*, *Albis*, and many rivers famous in old times, doe flow through all the breadth of *Germany*. The country is full of good Innes on that side where the *Alpes* bound it, and all along the course of *Ister*; in thole places also where *Rhene* runnes, and *Main* with the *Maze*, encreases of soe great a riuer: but that side of the country which lyes toward the *Ocean* and the inner Land, remooued from the famous and publike rodes, for nasty Innes, and sordid manner of living in generall, retaineth much of that Genius which Ancient Writers haue ascribed to it. Yet there are cities not

vnworthy of fame : the market-places and streets especially exactly handsome ; the houses of lofty and even structure, the frailer parts of the building covered with paintings.

The inner parts of their houses are not with like skill fitted for vse ; their beds are placed in the remote, and (for the most part) obscure places of the house. They doe not vse lightly any chimneyes at all. They had rather vse certaine little stoues to expell the cold, which are made in the chamber-walls, and fire put into them according as the quality of the weather requireth. But this heat is many times troublesome to strangers ; for it maketh their heads heavy with vnusuall vapours, and when they goe out from

thence, their bodies being chilly, and the pores opened, are not able to endure the ayre. Besides, when the fire begins to be remitted, these kinde of hot-houses haue ill fauours ; especially those, which belong to their dining roomes, where the confused vapours of soe many sorts of meate doe fill the ayre, and soe much wine is dranke, and spilled. And not onely in those hot-houses, but in other chambers and parlours also, are many of the *Germanes* too slouely, and careless ; inso much that strangers, when they come thither, can hardly brooke the ayre of those roomes. That Nation is infected with a wonderfull loue of drinking, which now is a confessed vice, and therefore the more freely vsed. Nor is this
bar-

barbarous drunkennesse vsed as a pleasure onely, but growne into a part of their behauiour and discipline; the fauours of some of their Princes are purchased onely by this base price, when the Princes doe seeke some cōpanions in their vices, or purpose to entertaine Embassadours and strangers with the freest hospitality. For the *Germanes* thinke, there can bee noe entertainment soe pleasing to a stranger as a long, & drunken banquet; and thinke themselves neuer truely welcome to another mans house, vnlesse he that inuited them bee wondrous forward in making both them & himsele drunke. That is the chiefeſt vrbanity there, and in nature of a league vpon the first acquaintance.

It hapened on a time, that some *Dutch* regiments of soldiers were entertaine in *France*, and cominanded by Colonels of their owne Nation: a Nobleman of *France* invited one of these *Germane* Colonels to supper, knowing how deare a league of friendship might bee made with a *Germane* in drinke: hee prouoked him therefore to mirth, with store of wine, and many formes and deuices of drinking there were. At last, the *Germane*, eyther to make tryall, how freely welcome he was to the *French* Lord, or else greeued, that the drinking match went soe slowly forward, and seeking a glorious victory, hee challenges the *Frenchman* to pledge him, and begins to him

a cup of great measure; the
Frenchman nothing affrighted
(to all our wonder) rises vp;
noble guest (quoth hee) that
thou mayst know thou wert
inuitd to a friend, I will not
onely pledge what thou hast
dranke, but in a louing quarrell,
challenge thee to pledge me as
much more. With these words,
hee pledges the *Germane* Co-
lonell at one draught, and fil-
ling the same cup againe for his
guests sake, though his belly
swelled, he dranke it off to him.
The Colonell wonderfully ta-
ken with soe great an expres-
sion of loue, rises vp (though
hee could hardly stand) noble
sir (quoth hee) doe not thinke
this loue is bestowed vpon an
vnthankfull man; you know,
I haue noe small regiment of
H 4^r souldiers

souldiers vnder my command. Their entertainment for two whole moneths shall cost you nothing, since I know your treasurie these hard times is much exhausted. After these two moneths, if it please you, and that you be well able, they shall take entertainment againe. At soe great a requitall of one carouse, we were all amazed for the present, but much more, when the Colonell performed his promise. Among these people plaine and open behauiour is most pleasing, and such as first gaue to *Bacchus* the name of freedom. They hate all kinde of hidden subtilty; eyther because, that they themselves loosened by drinke, cannot firmly keepe a secret in; or because their
minde

mindes in such bodies know themselves to be dull, and are euer suspicious of the subtleties of other men as bent against them, and aiming to ouerreach them. The Magistrates of their commonwealths, chosen from among their fellow-citizens, bring to the Tribunall noe mindes adorned with high parts; but cleaue fast to the institutions of their fathers, with an efficacious diligence. The people are very obedient to those that gouerne them, and will often giue credit to their Magistrates, euen in poynts of religion. And you shall hardly see any priuate man whatsoeuer, gane say any rites of religion, which the Prince, or commonwealth haue approoued of; those mischiefs, which

haue troubled *England* and *France* for a long time, the (I had almost sayd) felicity of this miserable carelesse hath quite auoyded.

Yet I must except *Austria*, which lyeth almost out of the *Germane* climate, & hath not yet lost her ancient Nature, though she haue changed her name (for *Austria* in old times was accounted a part of *Pannonia*.) And *Bohemia* also, not in this age alone, diuided in it selfe by most vnhappy contentions about religion; but *Bohemia*, though it bee situated in the bosome of *Germany*, is diuided from the body of it, in language, in manners, and different Lawes. Learning in many places of *Germany* doth flourish; but the men are more desirous to reach

reach, then to learne. They write more, then they reade: and value their reputation, by the number and greatnesse of the volumes which they publish in print.

Their wits, as they are darke and dull, soe are they strong to endure endlesse toyle, soe that others may bee able to vnderstand better, but they to vnderstand more. Many of their Noblemen, who contented with their owne wealth and manners haue onely seene, and doe onely admire their native *Germany*, though in their owne iudgements they seeme endued with graue wisdom, yet want much of the humanity of our age. Their words are much of the old stampe, and their learning wanteth the dresse and colours

lours of later wisedome. They are desirous of trauell, and great counterfeiterers, or retainers of forreyne behauiour, vntill they retorne home into their owne country. It is not vsuall for strangers, to dwell long, or rise to preferment in that country; and the name of a forreyner is almost accounted a word of disgrace among them. *Germany* oppressed with these manners, is notwithstanding recompenced againe by other excellent endowments, and manly vertues. Treachery is a thinge vnknowne among them, yea euen in hired souldiers of that Nation. Noe deceitfull cunning, or hatred, lurketh vnder the titles of friendship; and the simplicity of that modest people is altogether vnskilfull
in

in great villanies. They are little giuen to lust, and that in great secret; their youths boast not of it, like some other Nations, as a pride and sport; for the men of *Germany* are as farre from that almost, as the accustomed modesty of women. But wisdom, as it findes not often there subtle and sharpe heads to entertaine it, by whose cunning it may bee drawne neere to deceit: for it many times findeth true and mature iudgements to rest vpon, who can easily bee prouident in their owne affaires, and contemne the errours of other men. There are among them lofty mindes, in whom the felicity of a liuely and raised spirit, doth well temper their naturall grauity; especially if they
haue

haue long seasoned that ability of wit with forreyne arts and manners. The Nation, though valiant in warre, can very well endure peace. They are not suddainly mooued to tumults, but being once raised, they rage like men, and are not easily appeased. The people are excellent at working in brasle, or iron, and drawing it into curious sculptures.

For the Inuention of Printing and Gunpowder, the world is indebted to the *Germane* wits; a benefit, altogether doubtfull, whither more to the damage, or behoofe of mankind. Their mindes are full of candor, not enuying, nor carping at the vertues, deedes, or inuentions of other men, especially, those that are absent :
but

But extolling them with sincere, and many times immoderate praises.

But nothing is more magnificent in that Nation, then that the Christian Empire, and Eagle is seated there; as if *Germany* had vanquished *Rome*; and the last of the Prouinces that bowed to the *Romane* yoake, is now the onely country, where the name, and reliques of the *Romane* fortune doe rest themselves. The Sacred Maiesty of soe great a name is eclipsed by noe amulation of other Princes; and Kings, though farre greater in power, then he, yet willingly giue place to the Imperiall Maiesty. That highest dignity was heretofore supported by a power, answerable, which by little and little as
it

were in a fatall old age, did lessen and consume away. For by domestick warrs, and the immoderate power of Princes of the Empire, and besides, the dignity being elective not hereditary, the vigour of the Empire falling to ground, hath onely retained a venerable name, more by the piety of others, then her own strength. Among other causes of the decay of this power, this you shall finde to bee the greatest; the Princes being of great wealth, and encreased by the bounty of former Emperours, haue at last changed those Prouinces, which were first deputed vnto them, into absolute Principalities, & to haue some priuiledge about the Emperour (who oweth his estate not to right of inhe-

inheritance, but their suffrages) they have made their own dignities, inheritances to their posterity. By this meanes the mindes of those Nations and People, which are naturally inclined to honour their Princes, and heretofore onely in loyalty to the Emperour, came by degrees to honour those Princes, as his deputies, and afterwards as their owne absolute Lords: which was a nearer way, either to profit, or danger. See the power of those Princes begun and strengthened, did exhaust the strength of the whole Empire: and first of all, as much as remayned in *France*, then *Italy*, it selfe, the fountaine of the Empire; afterwards the strongest parts of *Germany*, taken, as it were

were, out of their owne body, did fall away, and were diuided by the variety, and number of Princes, into other loyalties. But in *France*, and *Brittaine*, which are most true Kingdomes, it was ordered farre otherwise, and those Princes, whose power was too great, and worthy of suspition, by the prouidence of God, and industry of the Kings, were suppressed, and rooted out. For what roome were left for the Maiesty and State of Kings, if *Normandy*, *Brittaine*, *Aquitaine*, *Burgundy*, *Anuergne*, *Poiteirs*, *Prouence*, and *Champaigne*, were possessed by Dukes, or Earles, as once in the gouernment of petty Kings? who safe in their owne strength would obey the King vpon curtesie, and

and onely not contemne him as inferiour to themselves. But what miseries in the Kingdome of *Brittaine* haue beene caused by the great, and too formidable power of Dukes, and Count Palatines, endued with regall priuiledges, and mighty in faction, and attendance? what bloody rebellions haue they oft raised against their Kings? there is noe more certaine safety of the Kingdome at this day, then that the power of those great men, and their Families, are vtterly suppressed, and the nerues of the Kingdome guided by one onely.

The Emperours therefore should then haue preuented this renting of the Empire, when first the Princes began to grow too great. But now the
the

the disease too farre growne,
and all affaires too long settled,
so that the Empire especially
consisteth of those Princes: to
extort the power out of their
hands, were not onely an vnsea-
sonable, but a vaine enterprise;
for many vpholders of those
dignities would ioyne in con-
federacy against him for their
common security: especially
seeing at this day, their Princi-
palities doe as lawfully belong
to them, as the Empire doth to
him; their titles accreuing
both from the consent of them
that first gaue that power into
their hands, and also by time
and long possession; whereby
all titles of Soueraignty, which
for the most part are weake, or
wrongfull at the first, are
made lawfull.

Buc

But the last and mortall
disease of the expiring Empire
was this, that many, or
most of the cities, imitating
these Princes, gathered them-
selues into Commonwealths,
making themselves Lawes, and
ordaining Magistrates; and to
make it knowne, that they had
renounced their first loyalty,
in this sliding from the Em-
pire, they challenged the name
of Free States; entering into
leagues among themselves, to
maintaine each other against
the Soueraignty of the Empe-
rour.

Soe that country which in one
State, & vnder one Gouvernour,
had beene able to contest with
all Europe, puissant in men, and
strong cities, and worthy to
receiue the translated dignity
of

of the *Romane* Empire can now finde noe Prouince, nor scarce any city, that shee can deliuer to her Emperour in free power and Soueraignty. For the Commonwealths and Principalities will suffer noe Imperiall garrisons within them nor can that Prince, that beares soe great and glorious a title, finde any place among soe many cities, where hee may haue his subiects leaue to dwell. By this sweet, and publike error, they haue disarmed the Maiesty of their owne country,

The seauen Electors, by the custome of the country, are to choose no man *Cesar*, but a great man possessed of a Kingdome, or other great wealth, and Territoryes of his owne already. Vertue and Nobility alone

alone can neuer carry those voices. For where should the seate of the Emperour bee, vnlesse he had one already without the Empire? where should that Court bee kept, which were answerable to the title of soe great Maiesty? they would hardly suffer him to dwell any where among them, whom they loue to honour in his absence. But if the fate of that valiant Nation would permit, that the whole Prouince might be absolutely subiect to their Elected *Cesar*, then they might easily finde among themselves some, that were fit for that great and puissant honour, and bee forced to seeke after nothing in their Elections, but vertue onely.

The Emperour then hath
some

some power (but limited and straightned) ouer all the country. In ciuill contentions they doe often appeale to him. But capitall crimes the Princes and Free States doe iudge in there owne territories. The Emperour has power to call diots, to proclaime warrs, and determine controuerfies betweene the Princes themselves. When warrs doe threaten *Germany*, hee commands men and money from the Prouinces, if that may bee termed by command, which cannot bee obtained without their free consent.

The Free Princes in that spacious country are very many, but the reuenewes diuided among the brothers, or male kindred of a Family, doe by that meanes grow many times lesse

the differences in diuiding Pro-
uinces or Principalities, and in
parting priuate estates, and pa-
trimonies. In that manner, the
Dukedome of *Saxony* was in
this age diuided among many
brothers, and because it was a
hard matter, those that were
skilfull in the lawes and cu-
stomes of the country were
by their command assembled
together. To whom, as they
sate in counsell, and the bre-
thers were contending about
their right, a fellow of some-
what a distracted minde, but
such a one, as vsed to delight
the hearers with his harme-
lesse and pleasant madnesse,
came in among them.

The eldest brother of
the *Saxon* Duke looking vpon
this fellow, (for hee had vsed

I

his

his Court, and waited at his table) wilt thou also (quoth he) giue thy opinion concerning this diuision of the State? why should I not answered the fellow? vpon which, they were all in expectation to heare some ridiculous and pleasant iest from the mad-man, and entreated him earnestly, that his counsell might not bee wanting in soe great a matter. But he denyed to beare any part in the consultation, vnlesse they would giue him such a gowne as the Lawyers vsed to weare, saying that with that gowne hee should put on wisdom. with that a merrier Genius possessed them all, insomuch that his Lord laughing heartily, commanded a furred gowne to bee brought out of his wardrobe

rope, and put vpon him.
Which when the fellow had
fitted well, hee walked twice
or thrice about the roome, and
began to aske his Lord, whi-
ther that garment became him
well or not; excellent well,
answered the Duke; but now
it remaines, that thy wise-
dome should determine the
controuerfies that are be-
twene vs. Hee told them, hee
would presently bee ready for
them, but first he must retire a
little into the next chamber;
and there hee would call some
spirits of better wisdom to
counsell with him. When hee
was retired thither, hee shut
the doore presently, that noe
man might enter to interrupt
his witty knauery; and put-
ting off the gowne, with a lit-

the sword, which was girded about him, hee cut it from the shoulder to the lowest hemm, into long and slender flashes. Then putting it on all ragged as it was, he opened the doore, and comming out to his Lord asked him againe, how well that gowne did now become him: anger had curbed his Lords laughter, for the gowne which was soe spoyled, was of great price. Thou wretch (quoth the Duke) I will haue thee whipt, for presuming soe madly to spoyle thy Lords gowne. The fellow not at all affrighted, answered them thus: how ridiculous is it in you to be soe extremely angry with me, when your selues are farre more dangerously mad, this
gowne

gowne, which I haue put on, is the representation of your fortunes, and much more foolishly doe you goe about to rent, and spoile the Dukedome of *Saxony*, then I haue done this garment. Whilst it was whole, it became mee well, and you laugh at it, now it is thus mangled.

Soe *Saxony* vnited in one body doth flourish, and is puissant in armes and wealth; but when you haue rent it into many peeces, noe man can vphold the ancient dignity.

The wealth of the *Germane* Princes, besides some taxes and tributes, are, for the most part, arising out of flocks and heardes of cattell; as alsoe out of the fertility of the soyle,

which commonly they exercise with the voluntary, not hired labour of the Boores. By this meanes they cannot certainly define their wealth, and annuall reuenew, which is to be valued according to the changeable price of corne. The Nobility haue a great and superstitious care of their pedigree; and thinke that ancient blood is stained, if it be marryed into a lower or vpsstart Family; nor is such a staine washed away in many generations. For to a cleare testimony of Noble birth, are required eight descents of ancestors in both lines, which haue not at all beene tainted with this vnequall marriage. In their discourses they haue certaine titles and formes of speech fitted

red to all conditions of men; which they account it almost a sin, eyther to neglect, or carelesly confound; nor doth any Nation vse more set formes, ouerburdening even the memory of those who from their child-hoods haue beene trained in that Art, and superstitious distinction.

In that part of *Belgia*, which is accounted in *Germany*, are those Prouinces, which heretofore by war, marriages, and successions were incorporated together vnder the house of *Burgundy*; and afterwards transferred by marriage to the *Spaniard*; and the chiefe strength of that Nation, if they could as well obey the harsh commands of their Prince being absent, as they can ho-

I 4 nour

nour him present in person with them. Some of these people in this age complaining of hard vsage, breaking the bonds of cōcord, by which they were tied both to their Prince, and among themselves, haue risen in soe great a storme, as may well deserue to put all Europe into a feare. In this commotion, part of them by armes haue acquired their liberty; the rest either mastered by power, or detained by loyall reuerence of their ancient Lords, continue still in obedience to their Prince. Those that despising the Soueraignty of the *Spaniards*, haue made themselves a free-State, inhabite chiefly about the *Ocean*, and are called by forreyne Nations *Hollanders*, which was the chiefe Nati-

Nation among them. By a bold-
 nesse necessary after their re-
 volt, they haue giuen them-
 selues to sea-affaires; from
 whence they are growne to
 great strength and wealth, fear-
 ching all shores, and infesting
 the *Spanish* Sea. By this meanes,
 their cities are encreased, and
 their wealth, by daily boo-
 ties. Auxiliary souldiers from
France and *England*, haue
 come vnto them, by reason
 of that mutuall benefit, which
 accrewes, both to the aided,
 and the aiders.

The other which remaine
 vnder the *Spanish* scepter, ta-
 king also their name from
 one of their Prouinces, are
 called through the world
Elensmings.

But

But the people, though thus distinguished into two Governements, retain the same Genius and dispositions. Their wits are candid, but made grosser as it were by the fault of the climate, which yet they doe more depresse by the distemper of drinking; whither this thirst bee kindled in them by the fortune of their situation, and neighbour-hood of *High-Germany*; or by the manner of educating their infants. For they giue to their infants to abate their desire of milke, whilst yet they hang at their mothers breasts, bottles full of beere, made after the fashion of a dugg.

That innocent and vncurious age oftentimes lifting to the mouth the beere which comes

comes soe slowly, is delighted with the likenesse of sucking, and kept from the wearisomnesse of idlenesse. Nor is the thing without some profit, if from their first growth onely you esteeme it.

For infants soe ordered are brought, to haue strong bodies, and full of cheerefull and wholesome iuyce. But the perpetuall custome of drinking, grows by soe vsing it into a perpetuall pleasure, stirring vp the desire of the palate, which is euer afterwards, eyther overflowed, or thirstie. To this may bee added, the qualitie of that drinke, not quenching the thirst after the manner of wine and water, but in a thicke liquor, leauing still that vpon the iawes, which by the next draught

draught would bee washed away.

But by this strange delight in drinking their wits (which you would wonder at) are not drowned, and made slothfull, but industrious in all the artes of merchandise, beyond the diligence of other Nations.

Their strong and accustomed bodies are able to buckle with that vice, and with a wondrous felicity dissipate againe those clouds of drinke, which in banqueting arise in them: see that their drunkenesse late at night makes them not slothfull in their businesse the next morning.

None excell their industry in low arts. Idlenesse with
more

more then *Arbenians* severity is punished among them ; their boyes (if neede bee, at the publike charge) are trained vp in action, and their maides to the spindle ; euery age is exercised, and sweat in a fitting calling ; and labour familiar to them from their childe-hood , banishes, euen by custome alone, the loue of vnknowne sloth. By this frugall discipline their cities are wonderfully enriched with trading, and few of them sleepe in the lethargy of beggery. The wits of the people are neyther capable, nor patient of fraud.

They doe easily value others with that trust which they
are

are worthy of ; but their simplicity, once deceiued, with an irreconcileable hatred auoides the perfidiousnesse of those that cozen them.

Among these people there haue beene in all ages some excellent mindes that haue kept vp the dignitie of learning ; or else admitted to the Priuy Councells of Princes & States, haue with worthy dexterity managed the affaires committed to them. As in those regions, where commonly, and as it were, by the priuiledge of their birth, sharpe and elegant wits arise, few are eyther carefull, or able, to exceede the tenor of their owne mediocrity ; so Nations, of a lower fate as it were , and more furnished with the ancient goodnesse, then

then the vaine ornaments of subtelty, are sometimes excellent in wit, and grow nearer to heauen, then they were borne to the earth.

The chiefe men of *Holland* haue commonly framed their mindes and manners according to the Genius of that Commonwealth, which themselves haue made; eyther by a facility of Nature borne to that forme of Government which now they haue, or else by a subtle and popular garbe, ready also to vndergoe all offices of mutuall seruitude, vnlesse when they are commanded to beare rule.

But those Noblemen, which are vnder the *Spaniard*, are more filled with Court-ambition, and with their *Belgicke* dis-

positions have mixed the manners of that people that reigne over them. Whence it comes to passe, that they have, as it were, a double Nature, and a disposition various, and almost divided betweene two most different inclinations. But among all their desires, the desire of honour is the greatest. They do ambitiously seeke, and carefully maintaine those titles and names which the craft of flatterers has invented to distinguish dignities. Nor can you any way winne their affections more, then by saluting them cunningly with honour. They are curteous to those that flatter them, and prodigall in giving respect where they expect greater. Soe with true and sincere love they re-
com-

compence a subtle flattery, vnlesse that they being mooued to loue for vaine reasons, are often changed by the same rashnesse; and perchance by a vaine suspition of contempt, are lost as farre as to extreme hatred. The common-people in those Prouinces on both sides doe more esteeme a shew of liberty, and vaine tokens of parity, then liberty it selfe. From hence proceeded those arts, which soe easily catch them: as; not to disdaine their clownish iests, to entertaine discourse with them by the way, and to mixe thy selfe with them (though much their superiour) in a kinde of humility, which shall neyther bee disparaging, nor long-lasting.

William

William Prince of *Orange*, a most politike man, by this art, more then by any warre-like force afflicted the *Spaniard*.

The Boores of *Holland* inhabited many Townes by the *Ocean*-side ; the greatest strength (noe doubt) of *Belgia* reuolting from the *Spaniard*; and able to weary the wealth of both the *Indies* : for the Townes guarded both by Nature and situation, might by no very chargeable fortifications bee brought to an impregnable strength.

Therefore at the beginning of their reuolt, *William* by a new way of popularity had wonne all the affections of the people, who thought in how much more happy a condition they

they should live vnder such a Captaine , as owed his power and authority to them, then vnder the King himselfe.

For comming flouently from sea or the plow, they had free accesse to him, whose Maiesty, and attendance was not great or troublesome. Hee himselfe in a deepe subtlety , was glad to haue himselfe saluted by those, that met him or came to him, by noe high or enuied names, but sometimes plaine *William*. And very well knowing by what waies especially the affections of his Nation were to bee gained , hee did not proudly looke vpon the lowest condition of any that saluted him.

remark-

Remarkable was that
saying of his, to content
those that reprooved his too-
much humanity ; *That*
man is well bought,
who costs but a
salutation.

The

The Sixt Chapter.

ITALY,

I*Taly*, which was once confined by the small channell of the river *Rubicon*, is now bounded, (more suitable farre to the intention of Nature,) by the enclosure of those lofty *Alpes*. A Land owing much to her owne commodities, but more endebted to the fauour of fame. Renowned heretofore by the *Gracian* Colonies in her Easterne part ; afterward by the spirit of her inhabitants, and the greatnesse of her spreading Empire, whose state no age could euer paralell.

And lastly, since the nerues of

the

the *Romane* greatnesse are quite cut, she remaines even at this day, an example of life and breeding to many Nations ; our people supposing that to be the onely place for the polishing of youth, and the nursery of all humanity.

o The very Names of her cities and other places, soe celebrated in true and fabulous stories, driving the ignorant even into amazement, such as giue more true credit to others then to their owne knowledge.

By this strange fauour of men are the faults of *Italy* concealed, and her good things set off with greater lustre. Nor is there any doubt, but that at some places it exceeds the felicity of other regions, there
where

where the riuer *Benaenus* with his Masculine streame sporteth along the side of the mountaines, and where *Auernus*, *Pactoli*, and *Cuma* wanton it. As rich and beautifull (being a country almost leuell, and well watered) is that which the *Lombards* tooke from possession of the *French*.

But if we compare the fortune of all *Italy* with her neighbours, as *Germany*, *France* and that more Northern *Brittaine*; then perchance we may iustly bee ashamed that *Italy*, by our preuarication, feeding soe much the glory of it, should eclipse the felicity of our owne country.

The Land is rugged in general by the frequency of mountaines, or parched with

too great and barren heat. The soile is dry in many places, and where it is arable, their corne, before it be ripe, is corrupted by frequent sinuts, or destroyed by violent haile.

Of pasture-grounds there is noe great store, and in those the wooll of their sheepe is naught, and their flesh worse. And scarce at any time has the fruitfullnesse of *Italy* beene able to suffice plenteously her owne inhabitants for three yeares together; nor much lesse would it suffice them, did not the frugality of the men, and the condition of the clime, requiring noe plentiful diet, accustome them to sparing and sober feasts. Trees of diuerse sorts, which vnder the moderate-nesse of our clime doe
thriue

thrive happily, are there enfeebled by too much heate, bringing forth weake, and vnprofitable fruit. Oranges, Pomegranates, and Figges of diuers races doe there abound to temper with their coolenesse the excesse of heate in the country: which fruits, though not at all necessary for humane vse, yet carried about the world, are growne precious more by our delicacy then their owne value.

For Oliues (though there they are counted one of the three great blessings of mankind, with Corne and Wine,) they haue reason to prize out of the condition of that country, in which by the fault of pasture, their dry cattel doe afford the milkers but little
K and

and vnſauoury vdders. Their
fleſh meates degenerate from
the ſweetneſſe of ours almoſt
into another kinde of taſte, ex-
cept only ſome few, which doe
better indure the violence of
the ſunne. So that now thoſe
palates of parasites ſo fre-
quently filling the *Greeke*, and
Roman Comedies with com-
mendation of fiſhes, may ſeeme
to haue beene eſpecially ſuted
to that country.

Their Cities are for the
moſt part faire, and ſituated in
pleaſant places.

Their houſes built of no
ſlight matter, eſpecially thoſe
which they call Palaces, are
commonly more beautifull for
the greatneſſe of their ſtruct-
ure, then conuenient for the
uſe of the dwellers in them.

They

They glitter with marble of diuers kinds , and sometimes with gold; their roofes extended with magnificent worke. Old eaten statues are placed vpon faire & precious supporters, which for their gorgeous places are sometimes indebted onely to the lying report of those that sell them. But where their walls doe afford space for windowes, there their houses doe lose somewhat from the lustre of the other building. For commonly eyther coorse linnen, or oyled paper doe couer those places which are ordained for letting in of light. Which thing as it is vn sightly to the beholders, so it imprisons the eyes of the dwellers within; the bounds of their Parlour or gallery doores, farre

K 2

from

from the comelineſſe of the *French* or *Brittiſh* manner, where their windowes are made of glaſſe, affording them a free proſpect of that which is without, the beames of light dancing as it were cheerfully vpon them. Their temples alſo (for that is part of their fame) doe not fully anſwere the expectation of ſtrangers. In images and figures is the greateſt luſtre, and nothing more beautifull then their altars. Purple & ſilke are accounted but mean ornaments in reſpect of the gold and gems of price. The paucement of different marbles are adorned with various workmanſhip, where in ſuteable colour the figures of flowrs, of birds, beaſts, are represented. Their pillars of marble are ſo wonderf
large

large, as may almost bring that stone into a low esteeme. But so rich a beauty in their building, is not brought to the height of comlineffe, their roofs being not enough raised, and the free sunne scarcely is admitted into those dark places. Their windows are shadowed with much iron, and thicke pictures wrought vpon them: if any temple do chance to receiue light eyther by the rarity of buildings neere, or conuenient situation of the doores, then eyther with spreading vailes, or interposed walls they banish that benefit which the sunne would giue, belceuing, it should seeme, that deuotion is raised by the sadness of night, and by the pleasure of light vanishes againe. But whatsoeuer strangers doe esteem of their publike buildings,

they cannot but wonder at and abhorre the sordid meannesse of their priuate lodgings. For at their Innes being entertained with scarcie and fluttish provisions, their stomakes are diuided betweene two contraries, loathing and hunger; besides the nastines of their chambers, and lodgings annoyed by gnats and stinging flies of many kinds, they haue grating Hoasts, and high prices set vpon bad entertainment.

But fortune has found out for that country other blandishments to allure the minds of those which trauaile thither. For eyther publike errour, or a fate befriending *Italy*, inuiceth young trauailers to that place from all parts of Europe; where enioying mutuall content

rent in so great a frequency, that which they owe to their owne society, they impute to the pleasure of that country. For if you loue men of your owne Nation, there you may finde them in abundance: or if you delight in the fellowship of forreiners, you haue faire choyce among multitudes of so many nations: especially the commerce of mindes so farre oftentimes obliedging strangers, that to be fellow trauailers, is a greater enducement to entire friendship then to bee fellow citizens.

So from all Prouinces they come as it were into one body, and seeme to constitute one common and extemporary home. Besides, those young men that trauaile into *Italy*,

are for the most part wealthy, who there visiting change of Cities, and staying at the chiefe, trying besides all kinds of delight in life and conuersing, let loose their minds, which are now in the midway betweene past child-hood and growing wisdom, to a remissnesse void of curiosity: especially, when being farre remooued from their owne countries, the face of domesticke busines doth not at all trouble them, and that tender age doth free it selfe from any weighty cares.

Besides, they haue there all the delights of youth, the arte of horse-man-ship, musicke, spectacles, Comedians borne for that purpose, but scarce fit for Tragedy. When afterwards they returne into
their

their owne countries, and are employed (as is fit) in serious affaires, what wonder is it if those pleasant times of recreation doe cause a sweete remembrance, and striking the minde with thought of those delights which are now past, and neuer to returne, it make them with loue to remember that place, where heretofore they enioyed so sweete a felicitie?

But great alterations, and a soile rich so often to the ruine of it selfe, hath quite banished from the Nations of *Italy* those first manners, which wee reade the ancients had.

Yet are their mindes capable of all affaires. Not with a rude heate, or naturall instinct, but artificially as

it were, and with skill they follow eyther vertue or vice. They make large promises of humanity, confirmed not onely by a compleat garbe of their persons, but words of most exact ciuility, and when they please, most powerfull in perswasion. They can also entertaine long friendship, and where they truely loue, esteeme no dangers in respect of that sacred league. But if they once hate (whether by their owne inclination, or some conceiued iniury) they are so much the more full of danger, in that hiding their disquiet thoughts, they deeply lay vp the memory of their offence or emulation. Sometimes being offended, they will descend to courtesies, that so by the priuiledge of friend-

friendship, they may more subtilly and safely worke their reuenge.

This hatred of theirs will outlast an age , and which is the most mischieuous, their minds are neuer so easie wounded, as obstinate in bearing the lasting scarre. Their mindes beaten to a sadde and serious wisedome, will scarce endure any iests, and customing themselves to say or doe nothing rashly or without consideration, they weigh all men by their owne natures, and examine with too superfluous a subtilty the mindes of others by euery word and looke, so that their owne passions doe perpetually punish them with cares and iealousies. Besides, the very opinion it selfe of too great a
wise-

wisedome is most vnwelcome
euery where, that euen then
when they doe descend into a
free and vnuspicious familiari-
ty, they are thought but spies,
and censurers of other mens
actions. Their impoysonings
and damned lusts I will there-
fore omit, because they are vi-
ces not proper alone to *Italy*;
seeing it were iniustice to im-
pute that especially to one Na-
tion, which is so rife ouer all
the Easterne and Southerne
countrys. Seeing besides that
those villanies are wrought in
seeret, and may not onely bee
denyed by those that are guilt-
ty, but deuised by others ill-
affected to them. But there is a
great and publike opinion of
their cruelty, such cruelty as rob-
bers in that Country doe vse to
pas-

passengers, and priuate enemies one against another; nature hauing so dispenced the affections of men, that in those Countries where there is generally the greatest shew of humanity, there the rage of their theeves is most cruell, and the reuenge of enemies most barbarous. For *Italy* beeing most forward, and profuse in obsequiousnesse and courtesie, reaches on the contrary the extremity of cruelty in the dispositions of her theeves, and those that are at enmity. The *French* which embrace friendship, not altogether with so much humility of words and gestures, do remit somewhat also in their enmity of the *Italian* cruelty; nor can they bee so easily induced by impious murders,

to violate the lawes of nature; at the least they account death the height of their reuenge, and make it not the goale or marke of pleasure, to which by degrees of torture they would bring their enemies. Last of all, the *English* which want somewhat of the pompous shew of the *French* humanity, doe want much more of their barbarous cruelty. For *English* theeves are content with the booty only: it is there a strange and vnusuall thing for theeves to kill: but with long piked staues they knocke the passengers downe, w^{ch} causes in them onely a short amazement, that neyther are they able to defend their goods, nor the theeves enforced to their slaughter, which often causes a bloudy bickering on both sides. But

But *Italy*, though wholly environed by the seas, and the *Alpes*, and ioyned together by the community of one language, is notwithstanding diuided into many kinds of fashions and manners, according to the diuersity of the spirits that inhabit it. For hauing beene often conquered, and that piecemeale, and by diuers kinds of people, her inhabitants are not of one nature. Those stranger natures shee mixing with her owne, is, by that meanes, her-selfe seasoned with the fates of a forreine Genius. Besides, the seuerall formes and sorts of gouernment, into which euery part of *Italy*, after so many changes, hath composed it selfe, doe make much for the forming of seuerall dispositions in men.

Rome

Rome it selfe by the furious inuasion of many people, was long since throwne downe from her wondrous height of wealth and greatnesse, as if the whole world had sought from her a restitution of their spoiles. Nor euer did Change shew so prodigious a testimony of her power ouer the mindes of men, as when by sloth and basenesse shee ruined that great Empire, which so much valour and worth had raysed. The City it selfe at this time vnder the Popes iurisdiction, with a great part of *Latium* & *Vmbria*, and some neighbouring people, doth yet retaine mindes fit for so great an Empire, and the Maiesty of her Prince is more preserued through all the world by writing, reuerence, and

and religious awe, then by the armes and valour of the old Romans. But all that farthest horne of *Italy*, stretch'd out into the *Ionian* sea, from *Piceum*, and *Formianum*, enuironed on both sides by the *Tyrrhenian*, and *Adriaticke* seas, is vnder Kings. The state of the kingdome is called *Naples*. No part of *Italy* is filled with Nobility of more haughty and proud dispositions. They are practisers of Armes and Horfemanship, louers of honour and studious of all magnificence.

In that other Coast of *Italy*, which first meetes with the *Adriaticke*, haue the *Venetians* built their City; when being deprived of the land-townes, in that waste of *Italy*, which *Attila* made, they were faine
to

to hide themselves in their fens and marishes. In that City, though the power and government of the Commonwealth doe belong to all the Nobility in generall, yet the administration of it is in the hands of a few of their most ancient Senators; a severe and solicitous government, as must needes be, among so many potent neighbours, and wealthy Citizens of their owne, whose riches and greatnesse might tend to ambition, if it were not curbed. So their mindes by that discipline are corrected, and not onely not trained vp in the brauery, and state of Courts, but want also these delights and ornaments, which all the Nobility of other Countreyes doe use and enjoy, as Armes, horse-

horfemanſhip, and the like; beſides other elegancies and courtſhips which the cuſtomes of the age doe teach them. Laſtly, they are taught to bee wiſe, more for the publicke, then for their priuate, vnleſſe onely in this, that they are very diligent in managing their priuate patrimonies. Other Cities alſo vpon diuers ſhores of *Italy* had ſettled themſelues in the forme of Commonwealths, whom the ſtrength of fortune hath ſince deſtrued of the luſtre of that gouernment, which they from forraine ſeas had brought with them, and forced them to come vnder the protection of Kings and Princes.

In thoſe people there are mixt ſoules, and doubtfully heuering betweene the deſires
of

of glorious liberty, of which they yet retain a shadow, or representation and the necessary, yet heavy yoke of those Princes, vnder whose protection they were forced to put themselves.

But the *Lombards* both in their mindes and bodies haue mixed, as it were, the Image and Genius of *France* and *Italy*; their countenances and garbes being composed to the fashions of the *French* brauery, but yet retaining the *Italian* qualities, and filled on both sides with the vertues and vices of both Nations.

The other regions of *Italy* are vnder the command of their owne princes; they are little States, and therefore to be
gouerned

gouerned with the greater skill, as small barkes in the midd'ft of a wide Ocean. And fceeing that in fuch small Pro- uinces the maiefty of a Prince cannot bee richly fupported, but by great tribute and ex- actions, long and wholefome cu- ftome hath taught thofe people not onely to bee induftrious in getting of wealth, but alfo not to denie it to the vfe of their So- ueraigne Princes.

But there is nothing fo hard for humane diligence to at- taine, but the excellency of an *Italian* wit will aspire to it. From the meanef rankes of their common people many dai- ly by happy induftry doe ad- uance themfelues, both to great name and plentiful eſtates. No kinde of cares, or (it neede bee)

no

no condition of humility will they disdain, if it promise wealth; long paines and long hopes they will undertake and foster: one of which, the pride of *Spaniards*, the other the suddaine and hot dispositions of the *French* will not endure. They haue deepe and able mindes for the gouerning of Commonwealths, and fit for any fortune; frugall men, and prouident of the future.

Many among them can write Latin, but not speake it so well. That language also which vulgarly they vse, though it bee nothing else then a mixture of barbarous words with corrupted Latin, yet both in speaking, and writing they strine to alter, as farre as they can, from all markes of the original; and re
that

that end they draw backe the words into their throates, so that the roughnes of the sound, and contraction of words (for scarce do they come wholly to your eares) may seeme to bee nothing a-kinto the old *Latin*. After that manner hath *Spaine* also at this day infected her language, so that drowning the simplicity of words, with a confused harshnes, forced as it were from their breasts, they lose the sweetenesse of many letters: but the sweetnesse of learning doth not a little flourish in *Italy*, especially those parts of learning to which the liuely elegance of nature doth inuite them: which is witnessed by that faire plenty of their native poetry enuy'd by all their neighbour-nations; which hath made
sacred

sacred the Poets names, burning in so many fained fires of loue, to the renowning of their supposed sufferings. For it is no matter whether they expresse themselves in their owne language, or in the old learned tongues, seeing it is the same rapture which leades a pure and rich wit in their owne popular eloquence, as well as in the ancient. For the *Grecians* wrote those things which their people vnderstood, and the *Romans* fitted the Greeke Comedies, and all the pith of *Athenian* eloquence to the cares of their common people.

Last of all, what shall we say of *Italian* Historians, those whose sincere and faithfull wisdom shall eternize their writings? or those that offend by

too much eloquence and partiality? but religion, and heavenly wisdom, as well as humane learning, with whatsoever is left in the custody of the Muses, was ever highly indebted to the wits of that Nation. And to conclude, you shall no where finde more true examples of sacred vertues, or abominable vices, then in *Italian* mindes: so that as one sayd of *Athens*, There growes in no place more venomous hemlocke; nor any where else are the Bee-hiues filled with extraction of sweeter flowers.

L

The

The seventh Chapter.

SPAIN E.

THe farthest bound of Europe, as you traueil to *Libya*, and the great Ocean, is *Spaine*, called in ancient times, from the situation of it, *Hesperia*, afterward *Hispalia*, from the name of a towne; and lastly by that name, which it now retaines. A spacious Land, enterpos'd alone betwixt the *Gaules* and *Affricke*, an Iland euery way, vnlesse onely there, where the *Pyrenean* mountains are the borders of it. A land famous heretofore for her fertility, but at this day by her great barrennesse, derogating from

from the credit of old Histories.

The soyle is naked in most places, and couered ouer with barren lands, wanting water, & not clothed at all with grasse or corne: but where the veines of water do runne along, affording nourishment to their corne and vineyards, it is wonderfull, how nature hath there blessed them: They haue in those places so great a plenty, as doth almost recompense the barrennesse of the other grounds. You would thinke it strange, that in some fields the husbandman recey-ueth his seede with inerease an hundred fold. Their townes are not many, and in those that are, they want prouision to entertain trauellers in such a manner, as *France, Brittain, or Italy*

can do. The inhabitants are constant in keeping still the ancient habits, and the very Genius of their forefathers. They are able men, and patient of labour, not such labour as belongs to tilling of the ground, or handy-crafts, but such especially, as is suitable to warre-like actions; as for example; Watch-fulnesse, hunger, thirst, and all kinde of sufferance that belongs to military discipline. For their mindes being constant in pursuing those hopes which they once conceiue, account it an especiall point of vertue, not to bee wearyed with misfortunes and dangers.

From hence in old time, was *Saguntus* so constant to the *Roman* party, renowned

ned for her ouerthrow, and the courage of their mutuall slaughter.

Afterwards, *Numantia* a small City, in respect of the greatnesse of her fame, a conquerour first of so many *Romans*, and lastly of it selfe. *Lusitania* also, vnder the conduct of *Viriatius*, with sodaine forces easily raised, and disbanded againe: And last of all, all *Spaine*, both in their fayth, and manners, fitted to the discipline of *Sertorius*, were able to weary both *Metellus* and *Pompey*.

While the *Spaniards* were yet barbarous, and diuided into many and rude gouernements, they were taught their owne strength by the *Carthaginians* & *Romans* warring against each

other: whose ambition *Spaine* suffered for, exposed as it were a reward for victory obtained against another state.

The forces of *Carthage* being subdued and expelled, the lusts, and couetousness of the Romans, and a love to liberty, which the *Spaniards* then understood when they had lost, did so stirre vp this rude and barbarous people against their conquerours, that *Spaine* was neuer altogether quiet, but almost euery yeere prouoking the armes of *Italy*.

Augustus Caesar himselfe also iudged not that warre against the *Cantabrians* to bee an action of light import, and therefore committed not the managing of it to his Lieutenant, but was there in person, as accounting

counting it a danger and achievement worthy of his felicity. Nor did the *Spaniards* in so many wars, and so much effusion both of their own and others bloods, think at all of *forreine* conquests, but strived only not to bee slaves themselves. At last, when they were accustomed to beare a yoake, the *Goths* and *Vandals* tooke them away from the subiection of *Rome*, making at the first a conquest for themselves, but afterwards for *Spaine* also, seeing they incorporated themselves with the Nation of *Spaine*. A fierce storme of inuasion came afterwards out of *Mauritania*, which lighted not onely vpon *Spaine* it selfe, but with the same shocke seized vpon *France*, spreading farre the strength

and violence of those inuading *Saracens*. But those *Moores* beaten out of *France*, and the neighbouring parts of *Spaine*, seated themselves beyond the rivers *Betis* and *Iberus*.

The other parts of *Spaine* were diuided then into severall and emulous principalities: vntill (being the first pledge of vniting *Spaine*) *Isabella*, who succeeded her brother in the Kingdom of *Castile*, was married to *Ferdinand* the *Arragonian* King, and by the greatnesse of her dowry, brought *Arragon* a Prouince, that had euer beene more free then befitted a true Monarchy, into due subiection; afterwards with conioyned strength they vanquished the *Moores*, and chased them againe

gaine into *Affricke*, who almost eyght ages had possessed *Spaine*.

Vnder the felicity of their reigne did that *Columbus* discover *America* in the West-Indies, and that the affaires of *Spaine* with prosperous fates might bee fully exalted on all sides, the Nether-lands also, by the new alliance of *Philip* of *Austria*, were added to the *Spanish* Empire.

At the same time also, the forces of *France* being driuen out of *Apulia*, did *Ferdinand* make himselfe master of the the Kingdome of *Naples*.

Immediately after, did *Charles* the fift, honoured with the title of *Roman* Emperour, bring to the growing affaires of *Spaine*,

a new reuerence, and ripenesse as it were, and by prowesse subdued the Dutchy of *Mil-lane*.

There remained now out of *Spaine* onely *Portugall*, disioyned both by name and affection from it, a Kingdome enriched by theirtraffique with the *East-Indies*, to which with bold adventures they sailed along farre and dangerous *African* shores, & established a Kingdome there by conquest, and plantation of rich colonyes: but this Province also was by the death of King *Sebastian*, vnited againe to the body of *Spaine*, and were brought vnder the subiection of *Philip the second*, the *Spanish* Monarch.

But by these increases of the *Spanish* greatnesse. the
manners

manners of the people are not changed, but excused rather. For there was in them, at the time of their meanest lownesse, a pride befitting the greatnesse they haue now; to which those people were come by the instinct of their owne nature; and that is the spring of vertues and vices in them. They haue graue mindes, and swelling high, but mixed with a kinde of weightinesse, which makes them not rashly carried vpon diuers things; they know as well how to vse their victories, as to obtaine them: so being constant prooffe against all dangers, they are not vanquished by time, nor wearied out. Nor can you remooue from those breasts, which it once possesse, this *Spanish* grauity, which nature

ture and art together haue made. But the words in which they magnifie themselves and their Nation, loathsome to the hearers, and often traduced by satyricall Comicke-writers, their countenances also, gestures, and conuersations, suitable to their swelling language, intolerable to all but flauish and vanquished mindes, doth adde almost a kinde of hatred to their seuerer Maiesty.

The Spanish souldier is better in an army, and especially in their *Phalanx*, then in a single encounter. That wealth which patrimony hath acquired, and often denyed to the necessity of their temperate-made bodies, they loue to spend vpon apparell, and so display it in ostentations.

tion ; with a confidence of themselves alwayes great , but most of all among fearefull or patient men. They are wonderful frugal, not onely in the heate of their owne climate (where their bodies enfebled by the excesse and violence of Sunne , make them desirous of little food :) but all other places where they eate at their owne cost. A little quantity of bread with hearbes and sawces of no great price, will commonly suffice their Nature so hardly accustomed ; but at another mans charges , none are more free for the mirth of feasting, and then there can bee no courses of rich banqueting, which with their eyes and hands they do not fully examine :

mine but in the most wretched and low estate of pouerty, a *Spaniard* cannot forsake his supercilious pride. There was a poore cobbler lying on his death-bed, who, when his sonne borne to the same fortune, came vnto him, and asked him if he would command or counsell him in any thing before his death; with his last languishing breath thus answered his sonne; Remember onely (quoth he) that thou keep vp thy selfe in that port that becomes the maiesty of thy family. But a poore woman of *Spaine* seemed to mee a miracle of pride in this nature. Shee was clothed, but scarce couered, with ragges and patches; and accompanied with three children, by miserable begging shee sustained her hungry

gry life: shee lighted by chance
vpon *French* Gentlemen, and
one of them mooued with com-
passion of her apparent misery,
said vnto her, I will ease thee,
woman, of part of thy burden;
giue me the eldest of thy sonnes
(hee was ten yeeres old) hee
shall attend vpon mee, and bee
put onely to easy seruices besit-
ting his age; and, when hee
growes vp, shall at my charges
bee bound to any trade that hee
best likes. The woman answered,
God forbid, Sir, that,
although you see mee in some
wants, I should condemne my
sonne to so low a basenes, whom
neither you nor I can tell, to
how high fortunes he may bee
ordained and by what eminent
vertues auailable hereafter to
his country. It were better for
him

him (if so the fates will suffer) to bee pined with hunger, then to descend to seruice: a thing abhorred by braue mindes, especially vnder a forreine master.

But the *Spaniards* oftentimes coozen the world, with a false shadow of those great spirits, which naturally, or vnaduisedly they make shew of. For many of them contented with a poore and meane fortune, seeme not at all to erect their thoughts to any aduancement befitting their supercilious garbe. From hence it comes to passe, that you shall see them for small pensions grow old in garrisons (as it were in their owne houses) entertayning no cares of that height that may bee suitable to their ambitious language.

language. Which things the mindes of the *French* can lesse endure, being alwaies erected to any new archieurement; nor the diligence of an *Italian*, watchfull alwayes to lay hold vpon a future fortune.

The studies of learning shine not in *Spaine* with that lustre, which this age hath restored to the naked and poore Muses, when euen that spirit of erudition, which ought to tell all parts of the sciences, did seeme altogether lost and vanished. For there neyther eloquence in the Latine tongue, nor the elegance of Poetry, nor that profitable and solid knowledge of History, and ancient rites is at all regarded. They keepe their old and (almost
barba-

barbarous) manner of attaining learning.

Philosophy they study, they loue diuinity, and despise not the knowledge of the Lawes and Canons; but cannot endure that those learnings should be dressed at all in the Greeke or Latine elegancies; as supposing that by those adulterate varnishes (as they thinke them) the lineaments of manly learning would languish away. There was lately a man of no meane fame in learning, who being commanded by those, to whom he applyed his seruice, to profess diuinity in *Spaine*, became shortly of low esteeme there, by that infamy (as it were) of the best learning, and was constrained earnestly to begge leaue of his patrons, that hee might
quit

quitt the place, and finde out
some other country more capa-
ble of his humanity. The espe-
ciall shew of learning there, is
after the Germane manner, in
long volumes containing little
matter; and that also taken with
a superfluous labour out of o-
ther authors. This is the bane of
their vniuersities. In their other
Cities the commerce of the sci-
ences is not so frequent, (vnlesse
onely, that for the honour of
their Realme, they loue to haue
bookes written in their owne
language,) So that it may alto-
gether seeme, that for an ambi-
tion of warlike fame, they haue
on purpose put on this mis-
becomming forme of cruelty
and neglect toward the Mu-
ses.

They haue deepe and refer-
ued

ued mindes, fitted for slow projects : hence will they vnder- take long mines , and vnseene, as it were, by the besieged, most wisely esteeming of warre and peace, according to their owne occasions.

They frame their mindes according to their wealth, and by this inuincible art to triumph ouer the most valiant Nations. But their most vsuall matter is, for procuring of reuerence, to vse the names of the celestiall powers, and by pretence of religion, to conceale their ambition from the peoples eyes : imputing their desires and couetousnesse to Gods cause, and fighting, as it were, for him, they conquer subtilly for themselves. With that preface-like beginning before all their attempts

emptys , they enter , as it were , into a Scene or Tragedy.

Ferdinandus and *Isabella* taught to their successors that sleight, which is now growne their country fashion . For they would euer finde out in their enemies some cause of publicke hatred , that they in all their warres might bee thought executors of the wrath of God.

When they negotiate with Princes of other nations , they chuse not their Embassadors out of the number of their Dukes or *Grandes* , but from the solitude of some monastery or other. And so , besides the charges abated in the Embassage, such kinde of Agents procure to the businesse
saith,

faith and reuerence. This thing
in the is most worthy of praise,
that the *Spaniard*, though men
be scarce there, and his land not
populous, can containe so vast
and scattered an Empire with
garisons, and colonies of his
owne natives; and by the name
of the Indies, together with his
great brags, his wary and indu-
strious fraud, can vphold a fame
of wealth in his Exchequer. But
that pomp of garb and language
in the *Spanisk* Nation, is therfore
lesse distastfull, because it seemes
not at all affected or put on by
the; but to swell of it selfe euen
from the instinct of nature. Of
which, euery motion, though
declining into vices, I know not
by what Genius, doth seeme
becomming.

But that you may not thinke
them

them vnworthy of such a fashion of mind, as may seeme fit for the personating of a Tragedy, they are great haters (at least in publicke) of all sordid baseness; they are great louers, for the attire of their bodies , of neateresse, and the Nationall fashion in their apparell.

Their weapons (as the chiefe orriment of a man) though they want meate, they will both keepe and weare.

They haue nothing of vaine folly (except onely their bragging) eyther in discourse or other conuersation of life.

Their mindes are subtill, and fit for all things , nor are they so ignorant of what is in themselves, as desirous to deceive others with a glosse of pompous words.

The

The beginnings of their discourses and friendships, they do adorne with a colour of the most gentle humanity; and you in those beginnings, may accost them in the same mild behaviour; but when they afterwards come to their supercilious pride, you must encounter them with the like Majesty.

But if thy slender fortune doth enforce thee to bee a parasite there, then with a bashfull silence and applause thou must feede their mindes swelling about their owne, or their Nations greatnesse. And then also, but that thou already coozen'st him, thinke not, that thou hast him fast enough; but remember, that as hee feedeth thee with

with mighty promises beyond
all credit, so thou art tyed to
promise him greater seruices
then euer thou canst be able
to performe, supporting
thy lyes with propor-
tionable bold-
nesse.

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✱ ✱

M The

The Eighth Chapter.

*HUNGARY, POLONIA,
MOSCOVIA, and the
other Northern
Nations.*

PANNONIA, when the
affaires and strength of the
Roman Empire were in decli-
ning was seized by the *Longo-*
bards and *Hunnes*, who bestow-
ing their name vpon the Pro-
vince, called it *Hungary*.

The bounds of this King-
dome, according to the strength
and puissance of their Monarchs,
haue beene often changed ; as
fortune hath eyther contracted
them,

them, or extended them vpon the neighbouring countries. It is watered with the riuers, *Saurs*, and *Tibiscus*; *Ister* augmented from many fountaines, doth runne thorow it, and at *Taurunum* in his wide channell doth receiue the *Saurs*.

The country from *Polonia* and *Germany* extendeth it selfe vnto the *Dacians* and *Masia*; but at that side, which lyeth toward *Illyricum* and *Dalmatia*, the *Alpes* doe bound it. A soyle happy in all increases. It restores Corne in great abundance. How rich it is in pasture fields, their Cattell which are sold about the world, doe sufficiently declare to other Nations.

A hundred-thousand head of Cattell, or thereabouts

are yeerely sent from thence into *Germany*, and so to the countries bordering vpon *Germany*.

Some parts of *Italy* also are fed from thence with the like prouision.

Their wine is most rich and generous, not much vnlike to that which growes in *Spaine*.

The Climate also is healthfull enough, saue onely that about *Autumne* a distemper of the vnconstant ayre (houerly changing) doth breede diseases, but most cruelly vpon strangers. Their nights are chilly with extreme cold, which hot dayes succeede, at noone both parching their grounds, and sweltring with heate the bodies of men. Whom in the euening the cold astringent ayre againe surprizes vnawares.

The

The earth in the bowels of it hath many metalls both of different natures and estimations ; and gold it selfe is roled vp on the sandy shores of many of their riuers ; and the same riuers most fruitfull in breeding of fish, which are cheape there by reason of the plenty.

The nature of the people is therefore more hardly to bee learned, because in this age they are o'rwhelmed with afflictions, and scarce left to their owne dispositions ; for they are oppressed on one side by the *Barbarians*, which haue made themselues masters of a great part of it ; on the other side auxiliary Souldiers leuied amongst all the natiōs of Europe, haue by their multitude and long aboade in that Countrey,

and long aboade in that country infused, in some measure, their manners and dispositions into the people.

I can suppose it should spring from no other cause, then continuance of warre and calamity among them, that the Country-Boores have quite lost their innocent simplicity, and are turned so extremely cruell. For without any difference they lye in waite, both for their owne souldiers and the enemies. And if any doe happen by night to stray from their quarters, the Boores are ready to surprize the prey, and rob (with most vnthankfull villany) those souldiers, who through all dangers doe endeaour their preservation; and neuer leaue them but naked, and in all extremity.

Their

Their Noble-men (as is fit) are of a brauer and better disposition, their mindes and visages framed to magnificence, and their whole garbes composed to a pleasing Maiesty.

They vse Gownes and such robes as the Easterne people, but especially purple, or skie-coloured. And this attire doth wonderfully become the men, a short sword commonly adorning their gowned-side.

They are excellent at subtile and great counsels, and of a courage equall to it; especially if the proiect lyc in suddaine, short, and stolne enterprizes.

Their chiefe Nobles are of great wealth, and retaining (though in a Monarchy) very

great markes of true liberty.

They are attended, according to their riches, with store of Clients and those exceeding faythfull in their service to them: And no greater care at all possesse them then not to forsake any of those prerogatiues, which they from many ages haue maintained inuiolable. For that reason is their valour more constant in fighting against the *Turkes*, who vnder one Law of seruitude doe oppresse all families, of how great blood or eminence soeuer. Without this, the inclination of their mindes might well bee feared, that they would choose Kings from other places then from *Germany*. For the *German*s and *Hungarians* (a thing ordinary in some crea neighbourhood)

hood) are at great emulation betwixt themselves.

Their railing at each other in their common discourses at home are very cruel; and with great curiosity they are both busie in discovering or inventing vices in each other.

The *Hungarians* are lovers of Horses, and have excellent good ones; they are curious in their armes and attire, cut to delight and pompe.

They had rather fight on horse-backe then on foote.

They are most greedy of honours, and have a great ambition to bee feared by others.

By imitation of the *Italian* arts and dispositions, they are thought to have learned the *Italian* vices, and to perpetrate their wicked-reuenges

M 5

with

with the same arts, and the like maliciousnesse. You would suppose them most easie men to embrace friendship; but whether it be true or false none can be better Iudges then they themselves which enter into those friendships; seriously considering whether they haue deserued so to be beloued : or whether that Nation so skilfull in taking of advantages , doe pretend friendship, the better to perpetuate some intended mischief.

There is a Magistrate among them of great note, whom they call the *Palatine* : he of himselfe hath not power to decree any thing , but may resist the King when hee determines to enact any publicke matter, which is altogether voyd if the *Palatine* gaue his voyce against it.

it. To him the most of them
giue great honour, as to the sup-
porter of their liberty, and one
opposed against the Regall pow-
er; no otherwise then of old the
Roman Tribunes were ordai-
ned as curbers of the Consuls
jurisdiction. From hence might
you see that the great and swell-
ing spirits of that Nation,
would neuer brooke a hard, and
vnlimited power ouer them;
vnlesse they be forced (as it ap-
peares in those *Hungarian* Pro-
uinces which the *Turke* now
possesses) to an awe of their so-
ueraigne Lords by so sterne a
discipline as doth for euer reau-
them of any hope of liber-
ty.

The *Illyrians* and *Dalmi-
sians*, whom we call the *Istrians*
and *Slauonians*, are seated vpon
the

the shores of the *Adriaticke* sea^o
Towards the Land they border
vpon *Pannonia*. That Region is
vnpleasant on the backe of the
great Mountaines, vpon whose
ridges cold Winter doth perpe-
tually tyrannize. But that part
of the Country, which is seated
in the valleys, is of a milder tem-
per, and well stored with Villa-
ges and Castles.

They are Nations that liue vn-
der the command of others, and
hauing beene long accustomed to
diuers Lords, doe for the most
part follow their manners and
dispositions. Part of it, is subiect
to the dominion of the *Austrian*
Princes; much of it that lyes by
the sea-shore, the *Venecians* are
masters of; and the rest is vnder
the Empire of the *Turkes*: from
hence it comes that their habits
and

and manners are partly *Germane*, partly *Italian*, and partly barbarous, according to the severall Genius's of their souldaigne Lords.

The Region is almost not visited by any, save onely that in their hauens at some times they doe harbour ships, which are sailing from *Venice* into the East, and retorne from thence againe into the *Adriaticke*.

The other places doe not at all inuite strangers.

Those souldiers which are leuyed from thence, are renowned for valour and great audacity, especially in the *Turke's* army; and few but they, are ascribed at *Constantinople*, into his guard of *Ianizaries*.

At the North-side of *Hungary* is *Poland*, which stretcheth from thence to the great *Ocean*, and bordereth vpon *Russia*. A country, which though wonderfull spacious, yet no where almost hath any mountaines in it, and from plainenesse of it, is so named; for plainnesse in the *Scythian* tongue is called *Pole*.

Their fields lye out in great Champion-plaines, which in the Winter are couered with deepe Snow; but when the Snow is gone, are very fruitfull in Corne, not onely for the vse of the inhabitants: but their graine transported by sea to many countries lying along the *Baltike* seas, doth supply the dearths and barren season of other Nations. Their Winters are raging, and strongly congeale both their grounds

grounds and riuers : because the violence of Northern winde, wanting the repercussion of any Mountaines, hath, as at sea, a free passage in the open ayre, besides their neerenesse to the *Northerne Pole*, where the force of the Sunne is very feeble, especially in Winter-time.

But Nature, for their assistance, hath afforded them great and spacious Woods, which doe not onely furnish them with Fyring to expell the cold; but within their couerts doe nourish beasts, whose skins for cloathing afford them fures of greatest price and estimation. This double assistance haue the *Polanders* against the tyranny of their winter. But their woods do yeeld them another benefit; in which there are at many places a

wonderfull number of swarms
of Bees.

They are wilde Bees,
hived, or kept by the care of
no man; vpon plaine Okes, or
crunkes of other trees they hang
by clusters; there do they build
their houses of waxe, and fill
them within with most delici-
ous hony. From this alone is
the countrey exceedingly, and
with great ease, enriched. Their
waxe is merchandise to other
countreys, and of the honey
they themselves doo make a
kinde of drinke, which they
esteeme very delicious. Some
prouinces of *Poland* are too full
of riuers and marishes, in so
much as that in Sommer-time
they are scarce accessible: but
in winter, when the waters
are frozen, they haue Sleds,
in

in which they passe with speed vpon the ice. With those therefore they trauell the country, & that is their time of traffique with forreine merchants, who come to buy their waxe, their furies and whatsoeuer else is of price and value in so cold a country.

They want stones, for the most part to build their houses; their walls are of timber, and their houses roofes couered with thatch, except only their chiefe Cities, and palaces of Noblemen, which are adorned as curiously as that countrey can possibly afford. But the Poles, vnder a rough climate, liue hard liues, nor are the dispositions of the people composed to the elegancy of
our

our age; and from thence also are they of more cruell natures.

Their Innes to receiue strangers, are farre different from the manner of our Countreys: they are brought into a roome altogether vnfurnished, and commonly where the wall is digged thorow to afford light, and stand open to the violence of winde and winter. There are no beds for the guests to lye vpon, nor tables for them to eat on; but the walls are full of tackes, where the guests in order may hang those burdens, which they haue brought with them; and the ground is strowed with straw, which is intended for beds in those Innes. Therefore whosoever doe trauell thorow that countrey, do
accor-

accordingly prouidethemselues as if they remooued their dwellings with them; their meat, and other prouision, together with their beds, they carry in Waines with them; that being entertained in thole naked Innes, they may with their owne prouision defend themselues against cold and hunger.

They are a Nation borne to cruelty and licentiousnesse, which they call liberty; inso-much as they can scarce yet bee brought to abrogate a Law of unspeakable barbarisme, which for many ages hath continued among them.

By that Law it was appointed, that whosoever had killed a man, should bee absolved from all feare of iustice, if hee did

did throw vpon the carcasſe of the dead man a certaine ſumme of money, which in that Law is mentioned. Nor would they ſo baſely haue prized the blood of man, if out of the cruell fierceness of their barbarous Genius, they had not iudged the murder of man a ſlight offence.

They doe abhorre the very name, not onely of ſlauey, but of obedience to a iuſt and lawfull Scepter.

Their King by force of armes is compelled to obſerue their Country-lawes,

The Nobility haue beſtowed vpon themſelues moſt miſchieuous prerogatiues, by which they may ſafely abuſe and hurt each other ; becauſe the King hath not power enough to puniſh their offences in that kind.

kind. They are wedded strangely to their owne fancies ; nor doe they take to themselves a greater licentiousnesse in manners and vacuill conversation, then in opinions of religion, and heavenly matters ; of which, euery man without any feare will both thinke and speake as himselfe listeth : Which proceedeth surely from an abominable confidence they haue of themselves, and are ashamed to learne the best wisdom from another mans direction, from hence it is, that their mindes at this day are diuided into so many schismes, & haue among them all the heresies which polluted former times: euery man is eager in praising of his owne family, especially if hee light vpon strangers altogether ignorant of his fortunes.

The

They are apter to bee outrageous, then deceitfull to any man, and themselves easier to bee ruined by fraud then force.

Beyond *Poland*, *Russia* lyes, ouer which the Prince of the *Molcouites* doth reigne. The Empire is named from the city *Molco*; which by reason of the multitude of inhabitants, and seat of their Emperour, is the head of *Russia* also. It extends in a long and spacious tract from the *Ocean* to the *Caspian* sea; and borders vpon diuers sides both with the *Polonians* and the *Suethlanders*; vpon other sides, the *Tartars* are their neighbours; a Land condemned to long and piercing cold. Their ground, which the *Snowes* had hid, is not restored
till

rill the Spring bee farre spent ;
and then succeds a cruell Sum-
mer, which striving (as it
were) to redeem these delays
which the long Winter had
there made, doth ripen their
frutes with a most suddaine
heate, but not so kindly as the
trees in our Countreies. It is
almost beyond belief, that Me-
lons should ripen there, which
among vs require not onely a
very hot, but a continued Sum-
mer. There are many woods
in the countrey, and in them
beasts of most precious Furies.
They haue store also of waxe
and honey, which are the chic-
fest merchandises of that coun-
try: There are many inhabitants,
but yet not answerable to the
largenesse of the Land which
they possesse.

They

They are a Nation borne for
servitude, fierce vpon any shew
of liberty; but quiet, if strictly
kept vnder, and refuse not the
yoke. They doe freely confesse
thēselues slaues to their Prince,
and that both their estates and
liues are at his disposing; the
Turkes are not in a more sordid
and base subiection to the Scep-
ter of their *Ottoman* Emprours.
They esteeme also of all other
Nations, according to their
owne Genius. Strangers also
that either by chance or on
purpose doe come into *Mosco-*
uia, are condemned to the same
yoake, and forced to bee slaues
to that Prince; who if they goe
away, and bee caught againe,
they are punished as fugitiues.
The great men, although them-
selues bee slaues, are very proud
toward

toward the common people; and they very fearefull of the great mens frownes. The people are reported to bee so ignorant of learning, that few among them haue the ordinary prayers of the Church vnto God, by heart. They are fitter for warre, then peace, & for the most part are in armes; either to repell the inuasions of the *Tartars* on one side: or on the other, eyther to inuade or keep off the *Polonians*: in this age they haue beene much busied in ciuill warres among themselves. Their battailes consist all of horsemen; they vse no foot for this reason, because they place the moment of all their designs in celerity: with great speede they both assault & fly. When once they begin to feare, they are brought to vtter desperation; so that when they

flye from a battell, if the enemy ouertake them, they are farre frō making of the least resistance, and doe so absolutely yeild themselves into the Cōquerours hand, that they doe not so much as beg their liues. They are remisse in punishing of theft, though severely they execute robbers.

It is a wary Nation, and very cunning in deceiuing others; nor are they ignorant that Merchants doe in that kind suspect them; whom that they may get to haue the better opinion of them, in their commerce oftentimes they feigne themselves to bee other countrymen.

They are exceedingly giuen to drinking, and besides their country drinkes, they haue Wines brought them from forreyn parts.

Their

Their Wives live in great bondage, detained strictly at home, worthy also of greater afflictions.

They are (according to report) of such incredibly servile dispositions, that they measure the kindnes of their husbands, by the number of the stripes they giue them : and neuer thinke themselves so well, as when they fall vpon men of fierce dispositions. A meane fellow of *Germany* trauelled into *Moscouia*, and (if in such a trifling tale you desire his name) he was called *Iordan*. He continued there, and liking the country, married a wife in it. Whom whilst he loued dearly, and by all kindeneses sought to gaine mutuall affection from her ; she with a sad dejected

countenance did often sigh, and expresse other tokens of a sorrowfull minde. At last when hee demanded the cause of her sadnesse, professing that hee had beene wanting in no office of loue to her. Why (quoth the woman) doe you so cunningly counterfeit affection? doe you thinke I know not how little you regard me? and withall she began to make great lamentation. He amazed at this, began to embrace her, and still asked her wherein hee had offended, and if perchance hee had done ill, hee would hereafter amend the fault.

To this his wife answered,
Where are the those stripes by
which thou testifiest thy loue?
For husbands among vs by beating
their wiues, doe expresse
their

their loue and care of them. When *Iordan* heard this, amazement a while suppressed his laughter, but afterward when they both vanished, hee thought it his best course to vse his wife as shee had prescribed; and not long after, hee tooke occasion to beate the woman: shee appeased with stripes, began then earnestly to loue and obserue her husband. But hee could keepe no measure, but grew more cruell then his wretched wife desired: and at last with an vnhappy stroke (they say) broke her thighs and her necke also.

Germany, where it is washed by the *Balticke* sea, borders vpon the *Cimbrian Chersonesus*, and through a small distance of sea sur-

neys the other Islands, which make vp the same kingdome of the *Cimbrians*. It is called at this day *Denmarke*; from thence is but a short cut to *Swetland*; to which on the North side *Norway* adioyneth. And these are the regions, out of which so great Nations, famed both for their multitude and victories, rushed like a whirlwinde over all Europe. From thence came the *Cimbrians*, *Tentones*, *Goths*, and *Vandals*; by whom *Italy*, *Libya*, *Spaine*, and a part of *France* were sore afflicted.

But of later times those Colonies that came from thence, were called *Normans* (that is, *Northren* men.) By these *Britaine* was long possessed; and much of *France* wasted with

with fire and sword ; but there at last, after many dangers, peace was compounded, and they seated in *Neustria*, which they afterwards called *Normandy*, so that nothing in Europe escaped their fury ; and being terrible to all, they were commonly accounted to bee invincible. How it should come to passe that so great a multitude, and a spring (as it were) of Nations should at this day grow drie, it is vncertaine. But sure it is, that now in those countries, townes are very rare ; and they are so farre from sending Colonyes abroad, that when they haue warre, they are enforced to vse forraine souldiers. I could beleue that those barbarous Nations, frugall in old times in their bar-

raine soile, and ignorant of vices, encreased in Children; and because the vnfruitfulnesse of the soile denyed nourishment to so numerous a people, they did often send out their young men to seeke out new plantations: which then men of all ages did desire. But now by that mad vice of tipling and surfets they haue ouerwhelmed their genitall strength, and can beget inhabitants for no more then their owne countries. They exceede the *Germans* in drunkennesse. When they awake in the morning they fill their stomacks with a wonderfull hot kinde of drinke, which by the fire is extracted from Wine it selfe. When they are thus refreshed, the fumes of that hot liquor ascending into their heads, doe
cause

cause sleepe ; their rest is but short, and then they returne againe to drinking. Then they drinke Wine or Ale, as many a like it. That time that remaines till noone, they bestow in businesse.

At last they meete at dinner, which by continued discourses they make no bones many times to prolong till supper time ; from thence they are carried to bed, neyther apt to doe nor receiue wrong.

They breake no promises, when their hands are giuen.

There are among them many footsteps of the *German* language, but more of their *German* manners and behaviour.

Norway is but thinly stored with inhabitants : their liues

N. S.

they

they spend for the most part in hunting; no conuntry affordeth Timber more fit for masts or planks for ships. It is a rude Nation, and with most men infamous for witchcraft.

They by report can sell winds, which those that saile from thence doe buy, equalling by a true prodigy, the fable of *Ulysses* and *Aeolus*.

They haue cruell winters, and very dangerous to those that are not aware of them. A benumming aire, with little or no feeling, doth seize the body; that before you perish, you can scarce know that you are perishing.

From this plague, by a memorable example, was He deliuered, whom God had ordained to be Monarch of all Brit-

aine.

saine, James, as then but King of *Scotland*.

Fredericke the second King of *Denmarke* had espoused vnto him his daughter *Anne*; but she sailing to *Scotland*, was often cast backe vpon the coast of *Norway*, by the force of chance, and euill spirits that raised vp windes at the command of a witch; who afterward suffered for her offence.

The King being young, and a Louer, impatient of delay, resolved to saile vnto his Wife, and in midst of Winter entered that sea so infamous for Ice: after hee had long struggled with weather and tempests, he arriued in *Norway*. And not long after, the shippe that carried him, as if it had beene set vpon the land, hard frozen vp
with

with yce remained immovable.

The thing was told to King James, who had presently a desire of seeing this ynusual fight. For about none of his *Britaine* shores doth the sea freeze.

There was (the weather being faire) a haven not farre from the Kings lodgings; he went therefore along, the windes neyther blowing, nor the aire (as it seemed) very violently cold; and beholding a while the frozen sea, hee returned into his chamber, suspecting nothing of the danger of the Winter. But when hee drew neere to the fire, one of those that stood about him, looking by chance vpon the Kings right hand, perceiued that

that finger that was next the
thumbe, to bee blue, pale, and
bloodlesse ; and knowing the
condition of that aire, cryed
out to the King not to come
neere the fire ; the ayre, fir
(quoth hee) has hurt you, and
benumbed your finger, being
in this case, the fire with an vn-
seasonable heat will quite vndo
it. The plague of this cold must
bee expelled by another cold.
The King wondering at this,
denyed at first that he was hurt
at all ; for hee felt no paine :
but hee shortly perceiued, that
hee was well aduised. For the
finger grew stiffe and dead,
losing all sence and heate of
blood.

When hee desired remedy,
they told him there was at
hand

hand a certaine cure, which with a short, though cruell paine, should restore his health, and that hee must indure it, vnllesse hee would rather lose his finger, which was stricken with that pestilent Winter: then there was suddainely brought him a vessell full of snow, not melted by the fire, but thawing softly by the heate of the Chamber. Into that, the King aduised by the inhabitants, thrust his finger: when on a suddaine, a cruell paine creeping thorow the ioynts of his lately benumbed finger, had almost put him out of patience.

His paine was that, which first taught him how sence was restored to the finger. By this means the King was made whole.

whole; and being admonished
of such an vnlook'd for mis-
chiefe, hee could afterwards
more easily auoyd it, or cure it.

For not long after, his right
care, as hee rid, was
taken with the
same ma-
lady.

* * *

The

The ninth Chapter.

TURKES and IEWES.

THe *Turkes*, a barbarous people, borne to the destruction of Cities, Arts, and Learning, haue prospered more by our vices, then their owne vertue. This publike calamity of the world, by barbarous violence, multitudes of men, and obedience to seuerer discipline hath growne great. Their beginning was from *Scythia*, which wee call *Tartaria*. From thence they were called as stipendary aides in the dissensions of *Persia*, or of their owne accord forsooke their barren country, invited by the
neigh

neighbouring regions fertility, and with a wonderfull religious obedience followed the fortune of him whom they made their captain. To him they gaue both themselves and their estates, eyther neuer acquainted with liberty, or now voluntarily throwing it away from them.

Nor are other Nations more constantly obedient to their good and lawfull Princes, then they to that horrid tyranny, to which they haue condemned themselves; vnlesse that now it is thought, the extremity of that reuerence is by degrees abated vnder Princes vnworthy of it: or that the affections of people being too violent, are neuer constant.

They.

They first seized that part of *Asia*, which heretofore was saide to abound with all delights; and from thence vnder *Amurath* sayling into Europe, with the aide and shipping of the *Ligurians*, that famous *Greece*, the ancient seat of the Muses, became their prey. But they by the harshnesse of their dispositions striuing against humanity, continued still in the ferity of their ancestours, that you may know, a ciuill Climate may harbour sauage people. Whilest they stuck in *Bithynia*, or afterwards in the shores of *Thrace*, on either side the two emulous Empires of *Greece* and *Trapezus*, which, vnlesse they could vanquish, would vanquish them, stirred vp their barbarous courages, being then

in

in the heat of their first victories : where (to our shame) they ruined those mighty enemies, and chose *Constantinople* taken by Mahomet, the chief seat of their Monarchy, being delighted with the situation of the City in the borders of *Asia* and *Europe*, as also the convenience of a most stately hauch, and the fame of that Empire which so many ages had there flourished.

That which remained in the East, was either possessed by the *Souldan*, who to his kingdom of *Egypt*, had joined *Syria*, and the neighbouring regions : or was vnder the *Persians*, whose Empire from *Euphrates* extended to *India*. The *Persian* was to the *Turke* an open enemy, and in continuall
and

and cruell warre with them about the bounds of their Empire. They both made league with the *Egyptian Souldan*: but *Selymus* the *Turke*, thinking that the *Souldan* did more religiously obserue his league with the *Persians*, made that an occasion of warre against him. Neuer in so short a warre was there gained a greater victory for spoiles, for men, and Countreyes; and which is more, a constant possession of them. For by two set battels, and one tumultuary fight, all the dominions, wealth, and armes of the *Souldan*, were by fortune translated to *Selymus*. From hence, hee grew more terrible to *Persia*, and began with a scornefull pride to ouer-look the wealth of *Europe*.
But

But returning from *Syria* in triumph, hee ended his life by a sharpe disease in the same place, where once hee fought a battell against his father *Baiazethe* as if his fathers *Manes* had claimed a reuenge. But presently *Solyman*, more furious then his father, invaded *Pannonia*, and taking *Buda*, which is the head of *Hungary*, hee presumed to besiege the *Austrian Vienna*. But the pleasures of *Constantinople* did by degrees mollify the mindes of those Princes, and auert them from our ruines. But wee in the meane time weakened with warres among our selues, and emulation of nations; blush not to expect from the *Turks* hands warre or peace, daring to offer nothing against them,
but

but contented if not prouoked, wee send Embaſſadours to thoſe tyrants of *Conſtantinople*, to ſue for leagues and purchaſe peace; whom they either through pride, or hate to our religion, eſteeme not worthy of their audience, or ſcarce their ſight; and thinke it too-much below the dignity of their Empire, to ſend: (for a commerce of mutuall friendſhip) their owne Embaſſadours into Chriſtendome. But as the felicity of ſo many victories hath raiſed, almoſt beyond humane greatneſſe, the maiesty of the *Turkiſh* Emperour; ſo, (which is wonderfull) it hath made the people wretched, by whoſe hands and ſtrength the Empire was raiſed. For when the *Ottoman* Princes were yet
low;

low, and contained within their campe, almost their whole nation, then surely what prey or dignity they would diuide, must bee diuided among those souldiers, nor had they any beside those *Scythians* to ioyne in friendship with. But their wealth increasing, and they free in choice whom of their owne or conquer'd nations to preferre to gouernements in the commonwealth, their greatest honours are neuer bestowed vpon the ancient race of *Turkes*, the posterity of those souldiers, from whom the *Ottoman* family receiued together with the Empire, a power to bee now safely vnthankfull to them.

Wee cannot tell, whether through disdain, or custome
(which

which among barbarous people (is in stead of religion) or through secret policy for security of their Empire, it come to passe that great gouernements, dignities, and places of iudicature are conferred on none but those which are borne of Christian parents. From *Dalmatia* especially and *Illyricum*, Boyes and Girles are taken from the bosome of their parents, to bee cloistered vp in *Constantinople*. There they change into a mad superstition the religion of their fathers, which they cannot remember, and beeing circumcised, are trained vp in the religion of *Mahomet*. And this company so taken by rapine, are to the *Turkish* Emperour as a seminary of Captaines and Princes, to whome the guard
of

of his person and the strength of his Empire is committed. From hence are taken his Eunuchs for nearest seruices, and therefore there not contemptible. From hence are his wiues and concubines, and alwaies the mother of that heire that must succcede in so great an Empire. Out of that band hee chooses husbands for his Aunts and sisters, to beget Cousins and Nephews to him. And so farre is it growne aduantageous not to bee borne of the *Turkish* race, that those chiefe places in the Empire, which those that are borne of Christian parents doe hold, neuer deuolue vnto their children. And for no other reason, then that they were borne to the Lawes and Rites of *Turkie*.

O

This

This doth that Nation suffer
so much dejected even in their
owne iudgement.

The *Turkes* are of a rusticke
and base nature, not worthy of
liberty, which they care not to
acquire. The Law of *Mahomet*
forbids them to polith their
rude minds with any humanity
of learning, that so being igno-
rant, they may be drawne with
more ease to the madnesse of
that Law which hee hath pre-
scribed.

Their chiefeft care is about
their household stufte, their
flockes and heards of cattell.
Their buildings are scarce for
use, much lesse for ornament, ey-
ther yet mindfull of their *Scy-
thian* originall, and that wande-
ring kind of life, or else because
they are but tenants at will, and
at

at the Princes pleasure must remooue not onely their dwellings, but their countreyes. By an inbred affection they doe wonderfully adore their Emperour; they call him the shadow and image of God.

The cruellest in that Nation, and the greatest haters of Christians, are not those that are derived by a long pedigree from the old Turkish race, but those that lately have revolted from vs; the other (they say) are of a milder nature, but farre from our dispositions.

There is no where more subtilty in poysoning: and it is scarce credible with how much art they doe extract and temper the strength of venomous things; nor doe they destroy any man that way, but in a won-

O 2 der:

derfull subtil manner, euery man in that country alike viciously studying how to giue or auoyd death by poyson. Who would beleue it? they require not a talt nor touch, a little aire corrupting the vitall parts will bring death, and that a quicke one. A *Bashaw* lately had bought the gouernment of *Aleppo*, of some that were gracious in the Court. It is a City not two daies iourney from the *Cilician* sea, enriched by the frequency of merchants, and traffique from the East; from whence merchandise is brought, partly by the riuer *Euphrates*, and partly by land-carriages. From whence the Gouvernours get great wealth, and rob the Prouince as licenciously as they buy the place dearely. When this man
there.

therefore was sent to his government, another with greater bribes had corrupted the same courtiers, and was appointed to succede the other, who had scarce as yet tasted the sweetnesse of his government. The Gouvernour speedily hearing of this newes from his friends, was (as is likely) sadly stricken with it; having as yet scarce got any thing to recompence his cost in buying the place. Hee theretore calls a counsell of his friends, and among them complains of the losse of his estate, and the perfidioufnesse of the mercenary Court. He seemed in doubt, whether hee should obey the letters which called him backe to *Constantinople*, or resist his successor by armed force; and so with a

new summe of money eyther to obtaine pardon for his boldness of the Constantinopolitan courtiers, or else not to suruiue his honour, and estate. Whilst in these cogitations hee was anxious and raging, the faithfull-est of his friends call'd him aside, & bade him to do nothing rashly; he tells him if hee resist his successour, it would be censured rebellion; that in their state there was no crime so hainous, as not onely to deny, but delay obedience. Take (sayth hee) a safer counsell; meete thy riual with gifts; and lest hee should suspect thy bouny, complaine to him that thy fortunes by this vntimely succession are almost sunk, yet thou preferrest nothing before obedience. Entreate him to receiue the Province

since which he is sent vnto, and accept, as a pledge of friēdship, those gifts, which thou in hospitality bestowest on him, and that hee shall make thee sufficient requitall for them, if hee giue thee his letters to *Constantinople*, signifying in them that thou without delay did'st resigne (according to command) the gouernment, priuiledges, City, and Prouince, into his hands; among thy gifts (quoth hee) there shall bee an handkerchiefe, which I haue, of rare workemanship, but anointed with a most mortall poison. If thou hold this neere to his face, as to shew him the elegance of the worke, that the least insensible vapour may but come to him, I will promise thee hee shall neuer gouerne

in *Aleppo*. The Gouverneur takes the counsell of this subtile fellow, and with great pompe meeting his successour, brings him into his house. There, among other blandishments of his treacherous liberality, hee shewes to him the fatall handkerchiefe curiously wrought with silke and gold. The other with ioy gazes at the instrument of his death. From thence they goe to supper; but the traitour subtilly tells him, that betimes in the morning hee would beginne his iourney for *Constantinople*, and got from him letters the same night, witnesses of his obsequious entertainement of him, for the wretched man was not a little taken with the courtesy of so bountifull a predecessor; and so when the night was

was well spent, they went to bed. In the morning the new *Gouvernour* not able to resist the poisonous ayre which hee had drawn from the handkerchiefe, lay in his bed a dead man; nor did the cause of his suddaine death appeare to any, but to those that contrived it.

When this mischief was done, the murderous *Bashaw* sends letters to *Constantinople*, both those in which his successor had signified his kinde entertainment, and others of his owne, to signifie the others death, entreating that now his government & Prouince might be continued to him; which he easily obtained, fortune rewarding with felicity so great a wickednes. In this cruell wickedly wonderfull act, you neede not more

admire their exquisite study and wretched subtlety in poysons, then the corrupt manners of the Nation, people sold by magistrates, law and right measured by money, and other mischiefs of the basest tyranny; there scarce lie any actions against bribery and oppression: the great magistrates doe too cheaply esteeme of the iniuries which the common people suffer, and thinke them not worth reuenging, who by continuance of slavery, and education according, dare not so much as repine at the misery of so abiect a condition.

I wonder at nothing more among the *Turkes*, then that men that so constantly auerre the immortality of soules (that they may from thence lesse value

lue

lue their liues) doe giue themselves licence to act those crimes, which Nature, euen without a Law, would abhorre. Yet to relieue the poore and strangers, many of them are very forward; for these offices of humane compassion, houses euery where are builded, for the sicke or weary to abide in; and maintenance, eyther from the publike charge, or priuate mens Wills is giuen to them; nor are wee, though they thinke vs, and call vs dogs, debarred of that humanity and reliefe. They doe wonderfully reuerence their parents; and though at any time they be iniurious to them, yet the remembrance of life receiued from them, preuailes aboue the sharpenesse of the iniury. They eat much
meate,

meate, and are more carefull in adorning their bodies then their mindes.

For all those lusts, for which they are infamous, there is lesse fault in them then in their filthy prophet *Mahomet*, who by his Law forbids not such concupiscēces too much inbred in mortall men, though restrained by the lawes of God and modesty: so did he thinke to allure that military people, but yet (as beeing Easterne) effæminate in pleasures. So that, by a wretched ignorance of vertue, they are exercised in these vices, as being allowed to them. Nor is cruelty seuered from their lust, especially in their Prince, who challenges to himselfe, as well the blood, as the wealth of his subiects.

The

The *Turkish* Emperour passing thorow *Constantinople* to hunt in the adioyning fields, spyed at a souldiers doore a young youth wantonly glancing his effeminate eyes. The lust of the wicked Prince was kindled, and hee commanded the Youth to be taken, and carried into his palace. But the souldier that abused the boy, loue ouercomming his allegiance, ventured himself to rescue his Catamite, & with a drawn sword resisted the Princes ministers. But what could one doe against a multitude? The Emperour that vsed to be bloodily enraged at any disobedience of his men, yet censured not so ill this souldiers violence of loue; but gaue him a farme in the country as a price for the losse of his boy, and com-

men-

manded his stipend to be increased. Immediately the Prince burned in lust with this Catamite, and kept him not onely for his pleasure, but ranked him highly in his friendship. Which when the souldiers heard, hee desired much to see his once-deare loue now in such high honour. Therefore by entreaty and gifts hee preuailed with the guard at the doore, that when the Emperour dined in his garden, hee closely at their backes might see him and the youth together (for hee was alwaies admitted to banquet with the Emperour.) At the appointed time hee came: the Emperour after that country-fashion sate downe on the carpets, and by him the impure Catamite, proud with too great rewards of his vnchastity.

The

The souldier by chance vn-
warily stept forth from his
place, so that the Youth spied
him, who remembering his old
seruice, ranne speedily to him,
and kist his hand. The Empe-
rour, when the Boy returned,
starting vp, and viewing him
with a sterne front, and furious
eye, asked him whither (false
as he was) hee had turned. Sir
(quoth hee) to my old master;
whom I could not chuse but
salute at least. Immediately the
Emperour mad, that hee had a
Riuall, with a short sword,
which hee wore about him,
thrust the Boy thorow. But
when he saw him fall, hee fell
vpon him to the Earth, and
with his brest couering the
wound, hee bewailed his death.
The souldier presently was
com-

commanded to dy, as being the occasion of so great sorrow to his Prince; but hee breaking thorow the tumult, escaped by the fauour of the guard, and lurked in concealment till the Emperour was appeased. So that no ties of friend-ship can bee safe from such fell tyrants, who value not onely their owne safety, but euen their pleasures, aboue the liues of their subiects.

But the warres in that Nation are now but moderately followed, and not with the fiercenesse of their forefathers, since their Emperours were idle, whose presence heretofore put greater courage into the souldiers. Their *Pratorian* bonds in *Constantinople*, whom they call *Ianizaries*, discontinued from the exercise of true warre, in idlenesse
and

and city-delights, are growne to a mutinous, but slothfull boldnesse. Hence the proud souldiers beginne to lose their discipline, as not fit to endure either labour or felicity. These were the vices that made the *Romans* heretofore sinke vnder their owne greatnesse; and this Empire perhaps, the windes now ceasing, which swelled her sailes, will sinke vnder her owne weight and vices. But those of them, which gouerne *Egypt*, especially the garison at *Grand-Caire*, do with great praise exercise the glory of their old warfare; for, remooued farre from Court, they are exercised to daily labours, incurring those troopes of robbers, which from the mountaintops vse to make rodes into the valleyes.

But

But these souldiers valiant onely against a troope of flying theues, and yeelding enemies, if they should fall vpon the strength of our armies, would perhaps vse the swiftnesse of their horses, in which they excell, not so much for battell, as for their owne safety by flight.

That vse of the bow (the speciall strength of the *Turke*) which was once so formidable to the world, is now neglected; I suppose, because this art cannot bee attaine without much sweate and labour of the body; and at this day, the souldiers spoyled with ease, and discipline ceasing, will not buy valour at so deare a rate. Their bowes are short, and cannot be bent but by those that are skillfull;

full ; but they discharge their
arrowes with much more vio-
lence then our Cannes do their
leaden bullets. We saw indeed
(and could scarce credit our
owne eyes) a piece of steele,
three inches thicke, pierced
by a little arrow. And no lesse
wonder was it, that a shaft
wanting an iron head, shot
from a bow, thorow the body of
an indifferent tree, appeared at
both sides. This art was taught
to a man of great account
among vs (when hee was at
Constantinople) by an old soul-
dier of *Solymans* ; who confes-
sed, that skill by the slothful-
nesse of his fellowes was quite
lost, and that there were scarce
three in that vast Empire,
which were carefull to preserve
in themselves that fortitude of
their

their ancestours, hee sayd, the rest had weake bowes, and onely dangerous to light-armed men.

If wee wou'd make vse of the benefit of God, and their vices, what were more easy then at this time to wrest those wealthy Prouinces out of their barbarous hands, their old fury, which they accounted valour, being now forgotten? This do those poore Christians, who groane vnder the yoake of their barbarous tyranny, expect from vs, being a great multitude, but destitute of armes and leaders; this, our temples and rites of religion which they wickedly haue abolished; and lastly, humanity extinguished, and countries once richly tilled, now rude and desert, nor euer, vnlesse

vnlesse by our aide, able to regaineth their old lustre. But if any be discouraged, to thinke of so many attempts, and so much wealth heretofore vainely wasted, whilst our ancestours strived to redeeme *Syria, Palestine,* and *Agypt* out of the hands of *Saracens*, and as often with great forces taking expeditions against the *Turkes*; let him consider that they were more vanquished by emulation among themselves, then by those enemies. To let passe the Grecian Princes who were alwaies ill affected to our Western soldiers, how often haue we by vnprofitable hatred wasted our owne strength against our selues? It were not fit to shame this age with late examples, nor curiously to rehearse old calamities.

Th

The morra'll diffensions of the *French* and *English* in those waïres, shall bee argument enough of guife and caution.

Richard the first King of *England* surnamed *Corde-lion*, led an Army into *Syria*, and hauing reuenged the wrongs which *Cyprus* had done him, hee had driuen the *Souldan* to extreme feares, who was aduising to deliuer vp *Ierusalem*, and so make peace with the *Christians*; when loe, *Philip* King of *France*, surnamed *Augustus*, returning himselfe from *Syria*, illaffected to King *Richard*, marched with his army into *Normandy*, (*Normandy* was then vnder the crowne of *England*) and assaulting his townes, some he tooke by force, others by feare, and faction. So King
Richards

Richards intent on the publike quarrell of *Christendome*, was called home into *Europe* to preserve his owne estate; and the *Saracens* at that time were by meanes of the *French*, deliuered from the *Christian* army; who were afterwards beholding to the *English* for the like benefit. For scarce an age after, when *Philip* of *Valois*, King of *France*, with all the strength of his Kingdom was bent vpon this Pious warre, there came to ioyne with him the Kings of *Navarre*, *Arragon*, and *Bohemia*, and many besides, whom eyther the strength of their kingdoms, or the holynesse of the warre had inuited.

Their Flecte lay at anchor, which carried forty thousand
armed

armed men, and victuall for three yeeres ; their army to march by land was 300000. men. But this so great preparation, and hope of the Christian world, was quite hindered by *Edward* the third ; King of *England*, who at that time began to lay claime to the crowne of *France*, as the inheritance of *Isabel* his mother. So haue we turned our strength against our owne bowels , and vanquished by our selues , haue giuen triumphs to *Turkes* and *Saracens*. These are most sad chances, but great is the comfort, that wee haue yet strength enough to destroy that barbarous Monarchy. Nor need all the Christian Princes ioyne in this ; there are many of them that are alone sufficient to gaine this victory.

Wce

Wee neede no innumerable Army nor a Fleet to orespread the wide Ocean. A man of singull judgement and prowesse, and by long experience, well acquainted with the *Turkish* affaires, was not affraid to promise to his King, that if hee would giue him a Fleete, and an Army of thirty thousand, with pay for two yeeres, and victuall for a yeere, hee would reduce vnder his dominion *Peloponnesus*, *Eubæa*, & the greater part of *Achaia*; which vnlesse he performed, he desired that that Army which was committed to him, should take punishment of him for deceiuing the King. and by a most cruell death reuenge the rashnesse of his vaine promise. The same hope of victory there, and scarce with so

much charge, not long since was giuen to a great King by a most expert Captaine, a man both for dignity, and blood, worthy of the charge of so great an expedition. But death preuented his great designe, and doubtfull it was, whether by poyson or no. Both these Captaines grounded their hopes vpon the strength and warlike discipline of our souldiers, the number of Christians there, and their prayers imploring our armes to their reliefe; and lastly, the slothfulnesse of the *Turkes*, who hold by no other title the fame of fortitude, then the memory of their ancestors not yet wholly expired. But it was the aduice of those Captaines, that this firebrand must be throwne into the enemies

mies bosome; and not stand to defend our owne bounds, in which, the greatest reward of victory is, to remooue the enemy from our Countrey, who will afterwards returne more fierce vpon vs. But if subdued, our owne bondage and our Countreys is present; and therefore they would not haue vs stay in *Hungary*, but marching peedily to encampe our selues in the midst of *Greece* or in *Thrace*. This kinde of making warre, many of the ancients vsed; so *Hannibal* in *Italy* conquered for *Carthage*: and *Scipio* in *Affricke* for the *Romans*; so lastly, the *Turks* themselves haue conquered those Nations, whom now they gouerne, by carrying the warre

into their countreyes. Nor did the *Franks* by a slow remooued war, as it were, at the entrance salute *Gallia*, nor the *Normans*, *Brittaine*, a kingdome stronger then themselves, but broke into those countreyes, sharing (as it were) before the victory, the reward of victory.

Besides many helpes which wee haue to this warre, our ancestours wanted: They fought out the enemy in the farthest East, then swelling in his first heats of victory, whom wee may now finde in the bowels of *Hungary*, and the shores against *Italy*, waxing old as it were in a full, and shortly-ebbing fortune: which wee may know by this, because hee doth not encrease: And wee are taught by the errours of our
ancestours,

ancestours, so that those very things, in which they failed in those expeditions, may bee all cautions to vs of better discipline.

Now also the enemy vrges neere vpon vs, that wee may almost consult only in this, whether wee would vanquish or bee vanquished. Young *Achmet* who is now their tyrant, thinks of warre, and threatens *Transilvania*, either wearied with his idlenesse, or to gaine esteem among his subjects, he bends his thoughts vpon this expedition; from thence arises a great danger to vs, when military discipline, languishing among them, may by these incitements bee raised vp againe, and a Prince hitherto slothfull, and voluptuous, fleshed with the taste of
P 3 victory,

victory, may come on more hotly to our ruine.

They say that *Charles*, the last Duke of *Burgundy*, spent the first part of his age, not onely free from warlike Actions, but in a wonderfull loue of quiet and repose; afterward, when *France* was fired with that warre, which they called the publike good, his affections were turned so quite contrary, that no part of his life was afterwards free from military action. God forbid that *Achmet* should be raised to such resolutions. But who in so great a danger, would not thinke it better to take armes, whilst they haue not yet shaken off their Lethargy; then to stay till they grow expert by vse, and swelling with victories, should
from

from the middest of *Italy* and *Germany* (which God forbid)
aduance their fatall ensignes, to
impose a common slavery vpon
vs all? But if *Achmet*s owne lusts
doe call him backe to his sloth-
full idlenesse, not extruded by
vs, nor hearing our Armes
within his Countries, surely
wee shall owe this (almost
shamefull) safety not to our
owne vertue, but the gift of
Fortune.

After the *Turkes*, let vs come
to the *Iewes*, euen in this re-
gard, because they esteeme vs
below the *Turkes*. Wee asked a
Iew, Of whom hee had the bet-
ter opinion, Christians or *Turks*?
and could not but wonder at the
impudence of the fellow: for in
the place where hee was, hee
durst not speake ill of Christi-

ans, yet hee could not hide his minde; but certainly (quoth hee) the *Turkes* are content to bee circumcised. They are a vagabond and scattered people, Lords of no Prouince; a nation eager and able in getting wealth, strenuous in all merchandise, and thriving by wicked vsury. Wheresoever they are, they serue; and their mindes tained, that were heretofore so fierce in maintaining their liberty, do now stoop by custome to this low condition. They haue euery where mixed their manners, and to their owne disposition, (in which with greatest obstinacy they continue) they adde the Genius of the place where they are borne. Their mindes are obstinate in their owne superstition, and scarce can they
(how

how much soeuer they counter-
fet) bee truly conuerted to our
piety.

Their bodies are commonly
said to stinke, and that not
without reason, for they vse a
strangenasty carelesnesse both
in their houses, and apparell, and
some strange, vnusuall vapour
exhales from them. In greatest
wealth they neuer rise in appa-
rell, either fearing our enuy, or
louing a parity among them-
selues. This is a great argument
of their seruitude, that they are
allowed no where to possesse
land or armes.

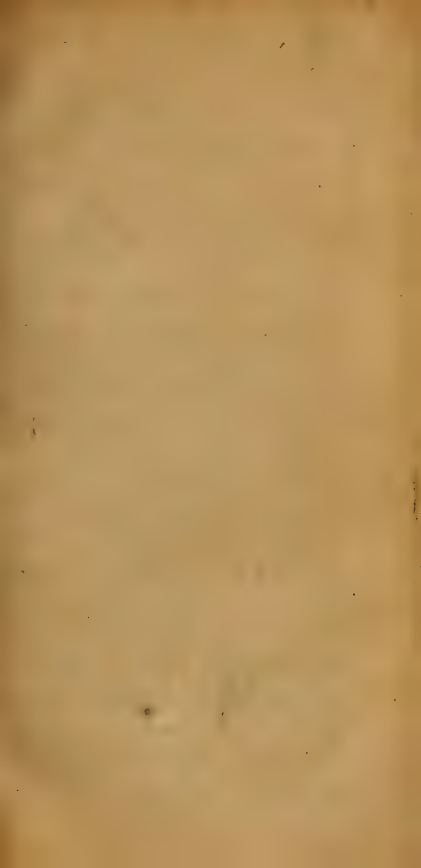
And iustly do wee take away
strength from so hostile a peo-
ple, who, if they could preuaile,
would punish vs farre worse.

Now

Now hauing reckoned vp.
and called (as it were) to a cen-
sure all those people, whose
minde and manners it behoo-
ueth them to know, that must
conuerse in publike among men;
let vs come to the seuerall
kinde of wits and affections;
which as they doe not altoge-
ther, or of right possesse any one
Nation; so, scattred in all Lands,
they abide in many men, and
are both the seedes and
the nourishment
of vertue and
vice.

* * *

FINIS.



The Tenth Chapter.

That besides the Spirit of the Countrey, euery man hath a proper Disposition and affections giuen him. The chiefe of them may be found out, but all of them cannot be Written. Of Wits that are strong at sodaine jests and Sentences. Of others that flow in a naturall and facile Eloquence. Of men of a slow, and deliberate Wisedome. That they are most perfect which are placed betwixt those two. Whither those mindees are best which are fittest for letters, or administration of publike businesse. Delicate
24 Wits

Wits are not so fit for continuall and daily labour, as those of a flow and depressed capacitie.

AS vnder those Climates, which by reason of much cold, and moist ayre use to produce people faire and gray ey'd, yet some notwithstanding, as if neere neighbours to the Sunne, are of duskie vi-sages: and in those Regions, which being scorched with the Sunnes violence, set a blacke and thicker tincture on the bloods of their inhabitants, the fairenesse of some men differs from the usuall tawningesse of their Country: So amongst humane people some mindes are rude and rugged, others partake nothing of their coun-
trie

tries barbarisme. There are
some grosse mindes in a cleare
ayre, and some cleare mindes
in an obtuse climate: Nor hath
any region the influence of
such happy or malignant
starres, but that she may finde
a pattetne of all vices and ver-
tues in her inhabitāts. For Na-
ture hath granted, besides the
Genius of their native Coun-
trei, something proper to e-
very man: and by a great my-
racle, among so many ages,
and names of people, hath
found out for euery man his
owne lineaments, that may
distinguish the habite of his
visage and minde from the
likenesse of other mindes and
bodies. From hence can no
man sooner by contemplation
finde out the wonderfull play

of nature, varied in the minds and affections of so many men: than a painter in his tables can include the formes and similitudes of all bodies. Yet let it bee lawfull for us to survey, as eminent trees in a thicke Wood, the chiefe kinds of dispositions and affections, of which men use to be composed, and by them wholly swaycd, and notably distinguished from other men.

Nor shall it bee a superfluous meditation to recount, and examine so many different rankes of men; in which every one may finde himselfe, and see as it were in a sequestred mirrour, what himselfe would eyther wish or feare to bee. And since no kind of disposition

disposition is so neare bordered upon vice, and leaning to it, but by the raines of prudence may be restrained, and kept in the right way : and none so neare a kin to vertue, but by ill usage may bee corrupted; it will be good to contemplate the affections of men as they are attended with good or ill, and search out how farre they may be hurtfull or availeable; lest we be misled immoderately to praise some; and too unjustly to undervalue others.

As we recount the dispositions of men, those of a suddaine and extemporary wit shall be our first; those, that as often as they list to speake, can in a suddaine facetious discourse run through an argument.

ment. These men, if they want
just weight (as many times
it is) as neyther eloquent by
study, nor wise in counsell;
but then only O:ators or
Philosophers while they talk,
may bee valued at such a rate
as those wares which bring
vaine and uselesse of them-
selves, doe by an adulterate
varnish cōsen the beholder.
Of them there are two kinds;
some in private and close dis-
courses excell with a short and
stinging wit, ever intent up-
on the follies of other. The
other sort comes nearer to the
dignity of eloquence, and
whensoever they please pub-
likely or at home to discourse,
their wit is like a torrent, and
their memory doth opportu-
nately prompt them with all
things

things that they have either scene or read. The bravery of both these sorts is admired not onely by the ignorant, but sometimes by those of better learning : when they see many jests and sentences with great ease and suddainnesse flow from such men, which themselves not without much paines and study are able to expresse.

For whom can we imagine to come nearer to the image of industry and elegance, than those suddaine wittyred menne (to beginne with them ?) What is more elegant than to finde a pretty sentence for every argument ? What more courtly than to answer all that is done or spoken either with

a suddaine jest, or such a wisdom as being easie and at hand, is pleasing for the quicknesse of it ? If this gracefulness bee joyned with a faire personage, and a secure (though not immoderate) boldnesse, it will be predominant in all societies, and bee pleasing even to those men which are hit by the jests; nay the noyse of it will drown the true and exact wisdom of ablest slow men. But this felicity in speaking is troubled with its proper diseases. Take them from priuate company, from suddaine and broken sentences, from bandying of wit, to an argument of longer discourse: then out of doubt thou shalt contemne the barrennesse of their empty
minde.

minde, not being furnished for true and lasting wisdom: Nay if those very concise sayings and fine flashes, which thou admirest in them, were written downe; that they doe not onely come forth by fits and vanish againe, but be examined by judgement; how idle and foolish would those things seeme, which by a vaine praedice, and grace of celerity did before deceive us? Therefore in those men there is no deepe and lasting riuer of wit, but suddaine floods of Nature; for as small waters from high springs, straightened in their passage, doe fall with the greater noyse downe: so these sparkes of wisdom, which would presently expire, unlesse they

were caught, doe flye with a more vigorous noyse out of the custody of these narrow mindes, which are onely happy in such a kind of abortive wildome.

But the other sort, which are copious in longer eloquence, and fitted continually with an unexhausted store of words and sentences, are famous men among the people, when they are heard in publike assemblies, Churches, or pleading. They are pleasing also in private society, if they bee able to bee sometimes silent. But as all living creatures by a secret instigation love to be doing of that thing, in which they are most able; so these men especially delighted in their owne eloquence.

quence, wherein they excell,
can hardiy cōtaine themselves
within a meane when all oc-
casions of discourses are; that
you may iustly wonder, that
such absurd men should speak
so well. When their tedious
discourse is done, and they
see those men whom their
discourse hath wearyed, to
looke cheerfully, they doe not
consider that the other are
onely glad to bee dismissed
from the trouble of their te-
dious talke, but thinke them
ravished with a pleasant ad-
miration, and goe away re-
solved to entertaine them in
that manner againe the next
time they meet. These large
minds, opened by Nature it-
selfe to the Series almost of
all things, are never exact, or
thorough-

thoroughly soaked in knowledge, but cursorily they taste of all things. And as an Echo can neyther keepe in those last words which it receives, nor dive any farther into the sentence; so these men with a wonderfullease, and before they are aware (as it were) are guided by Nature to the first glympses of all things and Sciences, but they are scarce able to doe, or (almost) to desire any thing perfectly or exactly in them. I should thinke it a great argument that it is only chance & heat, not iudgment of the mind, which brings from them so great a copiosity of things, and undigested elegancies; since whatsoever they chance to discourse of, they never
faile

faile of this pompous plenty of words and sentences. But whensoever their memory, even in the very course of their speech, prompts them with any thing, they presently divert to that, and anone to another matter, as it happens; and at last, lost in many subjects, they remember not the originall of their discourse.

They therefore beeing of wandering minds and settled in nothing, are usually unable to attaine not onely to the highest Prudence, but even the common discretion of other men. Some of them are immoderate praisers of themselves; others not helpful to their friends nor themselves in those offices, which diligent

diligent and settled industry should be fitted to. They are for the most part unconstant, and as they waver in actions, so they easily fly from those opinions, which they seemed strongly addicted to. Yet notwithstanding, as they carry a great shew of a polite disposition, adorned with all kindes of science; in matter of fame and wealth, they oftentimes possesse the rewards which are due to true wisdom; especially if they doe understand their owne faults as well as abilities, and know subtilly how to hide, at least from the common peoples eyes, their spots and imperfections. This especially is attained, if they can governe themselves in talking, and not
wander

wader whicher so ever their desires carry them; and, because by eloquence, as the best condiment, all things are made gratefull to the eares, let them by a nice deflection fit divers discourses to divers men, and alwayes of that nature as may bee able to goe beyond the hearer; as for example, among Souldiers or men ignorant of antiquity, let them discourse of divine points, of the rites of the ancients, of the originall of people and Nations, and whatsoever hath a show of the most gracefull curiosity in the sciences; among Schollers which have onely lived in study and contemplation, not employment; let them talke of the fates of people and Rulers, and the *Genius*

nus of Princes ; and lastly contend with no man in his owne Art. Nor is it unpleasing in the mixing of discourse , to fall upon those things which are strange and unknowne to the society ; especially since new things are pleasing, and we conceive usually a higher , and more reverend opinion of that which we doe not know. These Oratours are in least danger when they converse with men of a low and narrow disposition , who reverence every thing as sacred and miraculous, which a bold eloquence puts upon them. Therefore they alwayes take those parts which, according to the conditions of the hearers , they thinke most advantageous to their
their

their fame. Which is therefore easie to them, because their diffused wits are capable of some instructions in all arts and sciences. Nature, & little use enabling them to speake not improperly in all things; though they cannot bee sayed to bee learned in them, but onely not to be ignorant of them.

But for such Oratours, to write, is commonly as hard and fatall to their fame, as to speake is easie and gracefull to them. For to that easily fluent eloquence the strength of judgment is feldome ioyned, which must continue the stile gracefull to posterity. For their prompt, and almost turbulent mind, when in that leysure, which is given to

Wri-

Writers, it revolveth it selfe ; is overladen with the multitude of fancies that meet, and confusedly oppressed with its owne wealth, can neyther write all which it doth invent, nor iudiciously elect the best.

Lastly, the way of writing is so different from that of speaking, and requiring other kind of Nerves, that even he, who by a strong eloquence could freely run over what he list, in writing doth make but vaine stroakes, and such as men in their dreames attempt. Yet blinded and corrupted with their owne and others flattery, they doe many times, by an itch of writing, destroy that fame which they had gotten by eloquence. They should doe better for them-

themselves, by farre, to keepe the world in a long expectation of their writing; than to publish bookes to the hazard of their fame.

By these cautions, that lively and spreading minde, may conceale his owne weakness from the peoples eyes, and rise in an opinion of wisdom, whether hee bee able to governe himselfe (which you shall not often see) or will admit counsell, and bee quiet at the perswasion of his friends: as those, that are but halfe drunke doe yet know that they are not sober, nor will they with too stubborne and obstinate a confidence refuse the admonitions of their friends.

Contrary to these men is another sort, who seeme at the first show as farre from that vertue which is truly in them, as those eloquent men doe from the imperfections, to which they are borne. These men when there is occasion to speake suddainely, have a speech tardy and hard to come off. They doe often sticke, and are squibbed with iests and taunts, which like little darts, are in daily discourse throwne against them by those suddaine and nimble witted men. Nor doe their words onely come slowly off: but when their opinion is required, they are to seeke, and doe not suddainely find what to determine. But when their mind is recollected, and reduced

ced into it selfe to meditate;
they can dive with subtilty e-
nough into the depth of af-
fares and businelle, and con-
ceive fit words to expresse
their meaning. There is in
them a deepe strength, opini-
ons true and profitable, not a-
dulterated wth Schoole-sophi-
stry; but most worthy, if they
be schollers, and use to write,
to be delivered by themselves
to posterity. But in this for-
tune hath dealt ill with them,
that since in the first entrance
into speech or businelle, they
resemble men of a dull and
narrow soule, they are often-
times by most unjust prejudice
neglected and contemned.
Therefore the greatnesse of
their minds being sometimes
unknowne, doth want the
favour-

favourable hand of Princes
to advance them into employ-
ments and honours wch by
of their industrie, even as the
lustre of most precious wares,
if they be wrapped up within
base bundles, without a title,
can draw no customers at all
to it. Therefore for those
men it is a most profitable
course, to make their way
well, that their inward worth
of mind may be knowne and
those Clouds removed which
Nature had placed in the en-
trance to it. And this they
may attaine unto eyther by
writing (for what is that else
but displaying a Table of the
Soule) or by dayly exercise to
stirre up the edge of their
slow wit, that it may bee
knowne to bee as great and
strong

Strong as it is ; and last of all by as inward and long a familiarity as they can , to ioyne themse'ves to those great men, who by that long experience may not onely understand what abilities are in them, but advance them when they know it.

Betweene these inconvenient extremes of gravity and levity, is the most worthy disposition, and fit to reach the height of humane dignity. They have a moderate eloquence, when shewed, when it is needfull and more perfect it is, when they have time and study : but in their familiar conversation a discourse ready and cleare, not troubled at all with hesitation. A strength of judgment

ment not very much involv'd and slow ; but though it be good on the suddaine, yet after delay and consultation it is farre stronger. This is the man is built for vertues, and made to expresse private and publike wisdomes ; or if hee give his able mind to vice, the weight of such an extraordinary villany, which way soever it leane, doth fall with great danger.

But great miades from those which are darke and ignoble, are in this distinguished by nature ; that the first knowes his owne dignitie, and does all things freely, with an erected (though modest) spirit, ever contemplating somewhat that is eminent and full of vigorous magnificence.

jesty : but the close and ob-
scure mind condemnes it selfe
to bee imprisoned in narrow
cogitations and counsels, ne-
ver daring to depart from his
fearefull humility. In small
matters, not exceeding the
measure of his mind, hee is
exactly diligent ; and there is
fitted to that disposition a
kinde of policy, not noble
and high, but such as we see
in the least and weakest crea-
tures, carefull to keepe their
owne.

There are some among
learned men, who eyther
favouring their owne endow-
ments, or deceived with the
benefit of learning (which
all but the very *Barbarians*
know to be wondrous great)
deny that any mind is to bee

esteemed great, but that which is capable of letters, or can possibly attaine to just perfections, unlesse it be adorned with them. By this meanes they exclude from the ranke of magnanimity and true humanity, men famous for publike vertues, and borne to governe people, if they be (forsooth) unfit for the subtilty of learning: a great error, or rather madnesse; for they may on the contrary more truely affirme, that no man is fit for civil affaires but one conceived in the riches of nature: but many vain and superfluous witted men in the Schooles have arrived evē to the highest praise; such whose nature confined, as it were, within the bound of some one science,
is

is dazled at the splēdor of that profitable Prudence, to which all other sciences must give place; unlesse you thinke not him more truly wise that can play the *augur* among his Citizens, & fitly compose the cō-motions of the people, than him, who by a perpetuall contemplation doth nothing but observe the eclipses of Sun & Moon, the courses of the stars, and vicissitiudes of the yeare. Those men themselves, who do with such absurd praises extoll the Muses, doe not account that man only absolute, who is adorned with all kinds of science; but count it enough to make him so, if he doe excell in any one kinde of learning; as if an excellent Oratour bee unfit for contro-

verted Philosophy, or if a Philosopher be not capable of eloquence, and altogether ignorant of history and Poetry, yet they will not exclude him from the number of learned and excellent men. That praise therefore, which any one part of learning may gaine, how dare they detract from that Science, which consists in governing the people, and is farre more excellent than any thing belonging to Mankind ! Doe they thinke that wisdome speakes to her Schollers onely in Greeke and latine, and not rather by a secret inspiration, containing the worth of all languages ? It were a poore thing to be borne of an excellent mind, if that excellency lay

lay in nothing but a disposition fitted for Academicall learning. Those, whom we account the first Authors of learning, did not sweat in the Schooles, and yet we thought them borne under good stars. To compose the manners of the people, to strengthen their Countrey with wholesome counsell, to examine forreiner rites, and transport those that are good, into their owne land: to observe also the motions of the heavens, least the seasons of the yeare, for profitable uses of the people, should not bee knowne: This then was learning, and this our letter'd men doe but onely imitate. For when those ancients did strive to teach humanity and

vertue to the rude mindes of the ignorant people, civil Philosophy by that meanes had her originall; when they contended against each other to perswade the people to this or that action, eloquence had then her beginning. Lastly, what doth history, but leave the Prudence and subtilties of those ancients to our now learned men, as their successors, if they be men of action; but if they be of mindes unfit for businesse, then as to registers onely, and enrollers of the ancient vertue. For to reade history onely for contemplation, is a vaine and idle pleasure, which passeth away without fruit: but to imitate the vertue of those praised men, is the true and publike learning.

I will not deny but that is indeed a most absolute accomplish'd Soule, which is framed both for the Commonwealth and Learning too. For then these two endowments doe by their mutuall ayde, advance each other to the skye. His high and active policy doth governe his learning, that it grow not light, nor bale: his learning againe doth arme that policy, that it should not onely trust to experience and knowledge of his owne times, but make use of the skill and labours of antiquity.

But if any man, as sometimes it happens, fit for publike employment, and to ayde his Countrey, have no felicity at all in learning, hee

is notwithstanding to bee esteemed of a higher order and elegance, than hee, which is onely capable of quiet learning, and Schoole subtilties, unfit altogether for civill discipline, which is most usefull. Infomuch, as *Favorinus* may bee thought, rather Philosophically than jestingly, to have measured the knowledge of *ADRIAN* by the greatnesse of his power. The Emperour *Adrian* was ambitious of the fame of learning, and lighted by chance upon the Philosopher *Favorinus*. Hee being provoked in argument by the Emperour, answered sparingly, and as if hee yeelded, that the Emperor might freely triumph. His friends blamed him for yeelding so soone;

soone ; but hee replyed, that they were deeeived ; for why (quoth shee) should not I thinke him the most learned, which hath twenty Legions ? The Philosopher spake not this without good ground: for to governe discretely so many Legions , was a point of higher science, than to finde out any thing in the Schooles by the strongest and most exercised head in Contemplation.

But the splendour of wit , as of all things else, is often spoyled by too great a confidence of it selfe. For many conscious to their owne weaknesse, doe endeavour by labour to obtaine that, which nature had denyed to them , and by dayly diligence doe so

mould and frame their minds, that at last they excell those, which were borne happily to great matters ; but considering too much the strength of their owne mindes, have abstained from labour, as a thing not necessary to them, but altogether superfluous. There is also a great difference even bewixt those, who by industry endeavour to perfect their wits.

For some of them, whatsoever they purpose as their study and labour, are busied onely in the maine and highest points of it ; but doe not so much as let their thoughts descend to the lower and lesse necessary points. Others are overtaken with a contrary

trary error, who fearing to leave any thing behinde them untryed and undiscovered, doe so strictly search into the least things, and are so desirous perfectly to scanne whatsoever they learne, that they cannot make any great Progresse in their intended Studies, nor ever arrive at the true and liberall knowledge of that thing, whose every part they have so superstitiously desired to discover.

Besides, all wits have not the same strength of patience to endure continuall labour. For the more sub-
till and apprehensive that the minde is; so the more
easily

easily it penetrateth into any learning; but is dulled the sooner eyther by greatnesse or continuance of labour. For such mindes are not kept in thicke constitutions, but such as are open, and fit to receive aeriall draughts, and pervious for the passage of animall and vitall spirits; who as more subtilly they can display their sharpenesse, so by their thinnesse they vanish, and are onely repayred by idlenesse and recreation. And of such men not onely the labour, but even the recreation is precious, as filling their discharged mindes with a new strength, and for the most part storing their loose and wandering fancies with high, and serious cogitations. As the felicity

city of rich Fields, when they lye untilled, doth sometime of it owne accord plentifully and wantonly produce such Plants, as are not inferiour to the best Garden Fruits: So thought COSMO DE MEDICIS, a sufficient Author of Prudence, the Founder of that flourishing *Tuscan* Monarchie. Hee had taken his rest quietly, and without care as it seemed, till it was late day; when one of his friends comming in by chance, found him as yet betweene sleeping and waking. And where (quoth he) is that COSMO, to whom wee, as to an ARGVS, have committed our Commonwealth? Hee does not use his eyes so much as in the day time.

time. I have already dispatched all my businesse both abroad and at home. *Cosmo* replies ; Dost thou thinke that in diligence thou hast outgone mee , whose very rest is more active and profitable than thy labours ?

Yet some notwithstanding are exempted from this fate ; and, though men of great capacity , can endure continuall labour ; few they are, and bestowed by Nature as her dearest gifts upon the publike affaires, who can exercise their deepe and piercing wits in lasting diligence, able to undergoe perpetuall employment , and not confounded with the different face of businesse ; so that they
seems

seeme to bee borne as a re-
leife to humane imbe-
cillity, and a prefer-
vation of Com-
mon-wealths.

22

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The

The eleventh Chapter.

*Of valiant Mindes, rash,
fearfull, proud, sordid; close
and reserved, open and free;
of inconstant mindes follow-
ing all things hotly, but not
long.*

MIndes undaunted in
dangers, and confident
in themselves, are as eminent
among the common sort, and
exalted above others, at as
great a distance, as Beds in
Gardens, or hillocks in plaine
Fields. But that disposition
is at equall distance seated be-
twixt the confines of good
and ill; and of it selfe affor-
deth

doth nothing to those, whom it possesses, but a froward heat, to make them excellent in what ever they follow, vertue, or vice. For those men on both sides, by true valour, or rashnesse, (two affections of kin, though much different) are stirred up to the pursuit of vice or vertue. Rashnesse hath almost the same appearance and countenance that valour hath, and doth oftentimes so farre deceive, that those, which make themselves the judges of great mens actions, doe (which you would thinke unjust) measure them almost onely by the event. How many Souldiers of the basest ranke, because they have survived the dangers they underwent,

derwent, have attained the fame of warlike knowledge, and that dignity which accrews to it? Others have beene accused of dotage, because upon the same projects, and in the same dangers they have beene ruined. *Tiberius Gracchus* by the love of the people and his owne power, was ambitious to bee a Law-maker, & by a combination of the Nobilitie was put to death; the like destiny his Brother *Cajus* tasted; they therefore, say some, were men of unadvised rashnesse. *Cajus Cesar* by popularity and bounty winning the people, attained to the Sovereaigne dignity; hee therefore was accounted a valiant and wise man.

man. King A G I S contending against the *Ephori*, was strangled at *Sparta* with a base halter. CLEOMENES boldly by the deaths of the *Ephori*, did establish the royal dignity. What shall wee censure of both their actions? Chance, or vertue? But this instance is an especiall one; ALEXANDER the Great, having quieted *Asia*, had designed part of his Army to goe, and keepe *Europe* in obedience; and the other part to stay with himselfe, least that any Commotions might arise in the parts of *Asia*.

The Souldiers not knowing upon what reason the King divided his forces, do all
arise

arise in a fierce mutiny ; and casting off obedience, are not at all moved at the presence and speech of *Alexander*. But he boldly, eyther through wrath, or policy, leapt from his Throne amongst the maddest of them, and with his owne hand drew forth to punishment those men, that had most sawcily contradicted him. That Majesty, which could scarce preserve his person, while hee sought to appease them, did then guard him in the act of punishing. This action of his by the consternation of his relenting Souldiers, was renowned for high vertue : But *GALBA* the Emperour going boldly amongst his mutineying Soldiers, was slaine in the midst
of

of the Market place. Shall we call this valour or rashnesse? So neare, or almost confused is the reason that mixes this vertue with vice; or, to speake more truely, valour is oftentimes forced to take the wayes of rashnesse; and then scarcely can it bee vindicated from the suspicion of that vice, unles the happy successe make it honoured: or hee, that was driven to that dangerous necessity, have by a long æstimation of prudence, deserved to have it thought, that hee used not rashly, but by the præscript of judgementt, hose extreame remedies which so nearely trenched upon the vice of rashnesse.

There

Therefore this affection ;
when it is wary enough , is
corrupted with too fatall a
confidence in it selfe ; despi-
sing all things with too great
a scorne , and lyable to the
mischiefes of pride : apt to
boast, not caretfull enough ei-
ther to avoyd hatred or gaine
love , but running headlong
with a mad violence , untill
the indulgence of fortune, and
successe of rashnesse bee wa-
sted, and no longer able to
beare him out. But where
this affection can keepe a
meane, it growes up into
most eminent vertue, and rai-
ses the courage onely in that
case, to value the dangers of
life and safety, lesse than the
infamy of forsaking their du-
ty, or betraying the cause of
piety.

piety. But if any man with that undaunted courage can joyne meekenesse, and have the power to bridle choller (which commonly waiteth upon the strength of those mindes) hee is then a man of a most excellent and accomplished societie; and being awfull in Peace, shall by his ability procure a reverent feare, and by his moderation a loving respect from all that converse with him.

There is another kinde of adulterine boldnesse, but more safe; which may fall upon spirits of the basest ranke; when they dare to doethings, not with their owne, but others dangers. This, but in name onely, doth
al-

almost in nothing agree with that courage which we described before; and yet notwithstanding hath not beene enough to raise undeserving men to fame and glory. None are more beholding to this boldnesse, than Generals of Armies and Physitians; one by the danger of their Souldiers, the other of their Patients doe attaine fame. And indeed how many, not onely Generals, but even Tribunes and Centurions have not hunted for fame by the bloud of their Souldiers? A hard condition of those common Souldiers, whose praises must be all intercepted by one man! Yet the policy of men in that kind is excusable to preserve the Generals, by whose wisdome,
more

more than the strength of the Souldiers, the foes are sometimes vanquished; and the Souldiers upon this condition are entertained, that whensoever the Commonwealth needes them, they are to powre forth their Mercenary lives. But Physitians not by A P O L L O the Father of A E S C U L A P I U S, nor all the Muses, together with A P O L L O, can sufficiently bee excused; those, I meane, who haſty in acquiring of wealth and fame, love not their Patients, as the ſanctity of their calling, and mutuall affection of humane ſociety doth require: but esteeme them as Sacrifices to their owne glory, by a villany, which is base, and therefore the oftner

practised. They use untryed and suspicious medicines at the perill of those, whom they come to cure; not content with the sure rules of Art, and præcepts of the ancient, but accusing antiquity, as if they would (if they may be trusted) invent a new art under their owne names. If fortune this way doe assist their rashnesse, and the medicine given eyther for destruction or health (for they know not themselves which) doe good eyther by chance, or the strength of nature in the Patient; they straight have gotten among the people a fame of certaine, and almost divine knowledge; and many others by their deaths shall pay for the cure of this one man;

man ; while these Physiti-
ans doe then sinne more bold-
ly and even with the applause
of dying men. But this Tragi-
call boldnesse ariseth not
from that disposition of
minde, by which couragious
men (whether valiant or rash)
are carryed upon high un-
dertakings. For boldnesse
or valour is not to bee ter-
rified with a mans owne
danger ; and to feare in the
behalfe of others , is huma-
nitie.

Contrary to this confi-
dent and undaunted minde
is the timorous nature ;
which as sometimes it
is carryed upon honesty, so
most commonly it turnes
to vice. For if it bee

altogether joyned with sloth, as loving security of any nature, it then degenerates into the basest vices, and is altogether unfit for vertue, or for privat or publike busines. But it is hard, unlesse onely when dangers are at hand, to know such cowards; because that, knowing in themselves this base feare, they strive with diligence to hide the signes of it, and cunningly counterfeit bold speeches, challenging (as it were) all dangers, when they see they are farre from them; but injuries, affronts, and reproaches they can put up, as well as feare. They tremble at every show of threatening fortune; nor do they strive to decline those evils, which they
feare

feare so much, by a valiant and constant endeavour, but by a dejected and ignoble way. They esteeme the vertue and force of every man, although untryed, above their owne. They hate all men, and yet admire them with a secret veneration, which is not onely against their wils, but unpleasing to them. But, when they may safely, they are very cruell; eyther to counterfeit courage, or that their base and narrow natures are prone to revenge, or else to prevent their future feare by destroying them that might afterwards threaten them. But their countenances are kind, and much different from their inward cruelty: so that you may thinke them

like quicke-sands, covered with still waters, but deepe and devouring in a storme.

But especially, where a Prince is altogether of this timorous nature, his Servants, and Subjects have just cause to suspect that softnesse of minde, which seekes indeed to give content, but is not safe nor happy eyther to himselfe or others. For even those men, that durst insult over the captiv'd disposition of their fearfull Master, doe sadly at the last suffer, in satisfaction of contemned Majesty: and the Prince himselfe, though hee suspect those, whom his inbred cowardlinesse makes him feare, though hee give them respect more than is fitting: yet he hates those men,

men, and sometimes breakes out against them (letting himsele loose wholly as it were) with a storme as suddaine and violent, as before basely hee had yeilded to them. But to have the Servants and Subjects cowardly, is oftentimes of great moment to secure the Majesty of the Prince. But then he must not governe them with too gentle a hand, least they think he feare them: nor provoke them by too harsh and unseasonable commands, as altogether despising them; for a dangerous insurrection may be made, even of the most cowardly men; where every man, in so generall a mutiny, is bold, not trusting to himselfe, but his fellowes spirits.

But if any man be so borne to a fearefull nature, that yet notwithstanding by prudence and wisedome he can acquire true valour ; and where there is need of it, temper his naturall feares ; he is not onely farre from basenesse, but worthy of exceeding admiration, that can change a weake passion, and most commonly bad, into true vertue. A notable example of feare, joyned with these strong vertues , in our fathers memory, was a great and renowned Souldier, to whom *France* in her Warres did owe much. Stout he was of hand, and wise in counsell, yet at the very approach of fight, when the enemies were in sight ; filled with a representation of the danger,

his

his Body was so loosened, that he needed a private place to empty himselfe both of his excrements, and his feare; But when hee had recollected his spirits, so skilfull hee was in marshalling his Souldiers, and so couragious in fight, that you would doubt whether he performed better the office of a Chiefetaine, or a common Souldier. At the end of his life also, his noble (though calamitous) courage proved to the world that such a pittifull feare may sometimes bee joyned with true valour. For that tragicall battaile of *Pavy*, where King FRANCIS was taken Prisoner, and the French lost their hopes of *Italy*, was made more sad by the death of this

noble Captaine. The day before this overthrow, the King called a Councell, and, though himselfe were eager of fight, yet desired his officers to give their advise. This old man did exceedingly perswade the King to stay for supplies, which were already leavyed, and neare at hand: desiring him not to throw into hazard (especially at a time unnecessary, and in a forreine land) the estate and welfare of *France*: that their consultation was not onely for the Kings honour but his safety. There was in the Councell a hot young man, who, of a turbulent spirit, was fitter to begin than continue a fight. He alledged, that nothing was more honourable than that
the

the victory (of which hee doubted not) should bee gained by fight ; that the enemies would receive too much honour if they should bee feared by so great a King, and so cheerefull an Army ; that the Kings name had already frightened them , and the *French* horse would at the first onset tread them under foote ; hee taunting besides this old Capitaine, said, it was no marvaile though an old man, and fearfull, sought delayes , whose minde was shaken with his usuall feares, and now was seeking a passage through his guts. The old man could not endure the scurrility of so immodest a jest ; but I (qd. he) seeing the K. will have us fight, wil dy to morrow a honorable death,

death before his face; when thou forgetfull of thy brags and rashnesse, shalt by a base flight forsake that battaile, which now thou hastenest on. This sad Prophecie they both fulfilled; for the young man fled basely from the battaile; and the other, through noble wounds in the Kings sight, powred out that life, which hee before had promised.

This wary and modest feare may not onely bee joyned to Prudence, but is sometimes a great part of it, and very profitable in those men, for whose too too forward and rash spirits the Common wealth might smart. But those men that by this just and wholsome Art can go-
verne

verne their owne mindes framed to fearefulnesse, are usually adorned with a most milde humanity, and full of curtesie; and pious modesty will injure no man; reverencing as it were, even in the basest and poorest men, the communion of mindes and mortality. They are by this inbred feare, more troublesome to themselves than others. For secretly within themselves they labour by manly precepts to compose their sicke mindes distracted with terrours against their wils; but openly they neither thinke it seemely to confesse their timorousnesse, neyther through the impulsions of their unquiet feares doe they love to manage any thing eyther

ther of their owne, or committed by their friends.

The proud and fordid minds are different from the bold and fearfull; but borne as it were, upon the borders of them. Pride the tinder of worst dispositions, breaketh forth divers wayes in manifold and heynous vices, obnoxious to all the tortures of hatred, love, and chiefly envy. Perpetuall and troublesome are the vexations of those men, which doe not so much strive to gaine praise, as thinke it is already due to them. They easily suspect themselves to be neglected, & revenge in themselves with most bitter griefe, this scornfulnesse (as they account it) of other men. They know not their

their owne vices, nor the vertues of others. And when men are of this humor, faith, piety, and whatsoever is sacred among men, they value below their fame & thirst of honors. And howmuch soever succeed, nothing breeds their quiet, but carries them upon new, & more distracting hopes: but there is no greater affliction than when Pride falls upon a man of a fearfull & effeminate mind. Shamefastnesse and feare do then restraine his mad desires: and he in the meane time with a concealed swelling punishes himselfe. But this disposition is unfit for friendship and every where unpleasing; unlesse sometimes when pride by the dull and fearfull minds of the common people, is adored for magnanimity. But

But mindes that are base,
and of a sordid lownesse, as
they take no care for high at-
chievements, so they account
nothing unworthy to obtaine
their Lusts. They eyther sleepe
in lazy Idlenesse, and the Le-
thargy of pleasures; or else
gape after wealth with an af-
flicting desire, that cannot
use it when they have it. With
such commotions are these
abject mindes usually trou-
bled. If for a time they bee
raised with high projects, and
seeme to follow reason, yet
straight they are benumbed
by their naturall sottishnesse,
and wallow in their former
basenesse. Those that are
funke in this disposition, are
not borne to beare rule : nor
yet are they very fit for obe-
dience;

dience ; for they repine at other mens vertues , which they indeed doe neyther love nor conceive ; and therefore seeke for a kind of freedome, in which quietly, and without the checke of any man, they may enjoy their owne base and narrow affections.

But we doe sometimes favour vices , and give them the names of those vertues which are are neare to them. So rashnesse is honoured for fortitude, and pride adorned with the name of an erected manly nature ; and this base dejected humility puts on the colours of humanity, and that simplicity , which is taught by true Philosophy. But we commonly censure no dispositions more unjustly , than those

those that are open, and apt to doe things like rashnesse. For upon such men, as if they forsooke modesty, the brand of levity is stucke: and on the contrary, dull and close minds doe among the people carry an image of wisdom; wee censure them both amisse, but not without some shew of reason. But open and active wits are neyther fit for secret malice nor deceit, nor for the most part filled with that malapartnesse, and other vices, which they may seeme to make shew of. For in such men a desire of suddaine speaking, and harmelesse jesting is more predominant, than any malicious intent. They scarce brooke idlenesse, still seriously intent upon
some

some action, whether great or small; so that this kind of diligence doth usually shake off those sordid qualities, which commonly grow upó slothfull minds. They cánot spare their jests, though against a friend; but the present delight more than any mans wrong, is sought by them. They are gentle, not onely in admitting friendship, but continuing it; and are not hotly led by that pleasure, which flatters most men (as new) in the beginning of society or businesse. Whatsoever they take in hád, if they do not exactly perfect it, yet somewhat and that pleasing, out of their own *Gemini*, they will bestow upon it; especially since what they do, is not wrought with anxious labour

labour, but excels in the grace of facility; as if brought by natures owne accord to its proper *decorum*. And if in Learning they write any thing, they offend not the Reader with an opinion of too much paines; for the readers doe almost seeme to partake of the labour with those Authors, who are knowne not without much watching and trouble, to force in their sentences and words.

Contrary to these dispositions, which are not at all disguised, but alwayes (unlesse it very much availe them to concealè) by an ingenuous confession betray their actions, are those natures, which by a ponderous secrecy, like to wisdom, doe hide their intentions

entions and desires. To these men many without further tryall doe allow the name of vertue and industry. For it is a great shew of wisdom to speake sparingly, and by præscript; to bend the brow at every mention of vice; and to affront or injure no man, at least openly or of set malice. And lastly, what can come nearer to the image of an ample Soule, than to seeme by a deepe and continuall commerce to talke with wisdom? For so would you thinke those men composed, which are given to the fore-named quiet and solitude. But this slow and grave tranquillitie has many lurking holes, into which it receives vices also, whose very names hee cannot

cannot heare publikely without the signes of shame and honour (for they have tender for heads, and not reserved like their mindes.) That silent and imprisoned Army of cogitations cannot alwayes be intent on the studies of industry and true vertue. For as the heats and desires of all men decline from labour to the sweetnesse of pleasure, so especially theines doe, as being of a more soft and effeminate nature. Hence comes it that this often and idle solitude represents unto their mindes all manner of pleasures and of vices: in which filthy contemplation they therefore more securely rest, because there they can freely be conscious onely to themselves,

selves, and openly, with piety, not very laborious, yet enough to gaine the credulity of others, adore vertue. But yet doe not thinke that they are alwayes intent in the speculation eyther of wisdom or vices ; for, for the most part, those slow mindes doe therefore sticke, because they finde not fit matter of discourse ; and in the meane time by their countenances, their silence, or (if thou wilt) weightinesse (which as the gravest of men, so the dullest of Cattell doe expresse) they gaine the estimation of integrity and industry.

There is another kind of disposition which containes in it almost al these how differēt so ever

ever, with a wonderfull, but not laudable variety. Yet a brave disposition it were, if nature had allowed it a bridle as well as spurres. And that is of men that run into the extreames of whatsoever their affections leade them to. If they would bee Religious, presently as if it were not lawfull to interpose any recreations among those holy duties, they put on a mortified face, brooking no remission, and a looke of such holinesse as cannot last. They are proud Censurers of other mens lives, and measure all mens honesty, by their owne suddaine severity. Then they shake off the pleasure of their old friendships, and cannot brooke innocent mirth, which

which wise men mingle with their cares, as an helpe eyther to forget them or overcome them. Anone, when the strength of their mindes is broken by too much intention, when they begin to bee weary of this rigid piety, which they so unadvisedly followed; not by degrees, and ordinary turning tides (as it were,) but like a torrent turning backe, they run againe to their former course of riot. Then they let themselves loose to pleasures as immoderately, as before they had forsaken the foolishly; then they hate the very name of severity, and with all manner of jests scoffe at the Professors, of that rigid piety, which themselves haue lately left. While they

D d are

are thus busied ; behold, religion comes upon them againe, and with a sad repentance drives away that wantonnesse, ; untill they begin againe to repent themselves of that repentance. Nor are these frequent and immoderate changes onely in their religion ; but in all things else they erre with the same heat. From most entire love they are carryed (as it were with a whirlwind) into extremity of hatred ; sometimes immoderate in labour : sometimes nerve-lesse in sloth ; so in their loves or lusts, and whatsoever else can stirre up cōtrary motions in the minds of men. Nor can they governe their speech and silence ; if they be taken with a
heat

heat of speaking what cōpany
soever they come into, them-
selves have all the talke, and
are onely heard; By and by
when that mirth forsakes the,
which made their minds so o-
verflow with talke, they sit in
a sad silence, and as if collected
into a discourse within them-
selves; so fixe their eyes, that
they scarce know those that
are present, nor heare when
they are asked questions; an
æquall offence on both sides to
the sweetnesse of humane so-
ciety, where to speake oppor-
tunely, & to be silent onely by
turnes, is allowed by māners.

But the cause of so great an
error in those men, is an
inward kinde of sweetnesse;
by which they suffer them-
selves wholly to bee swayd;

and as that guides them, they
avoyd or follow. That moti-
on, upon what matter soever
it carry them, how full soe-
ver of cares and labour, yet
presents it first to their minds
in a most pleasing shape; and
overcomming their mindes
with a sweet and pleasing vio-
lence, carries them away, and
forces them to beleieve it in
all things. But when that
show is vanished, and that
mutable and fugitive sweet-
nesse is turned another way,
they straight follow it. For
they are not onely impatient
of labour, but of pleasure it
selfe, as soone as that inward
flattering temptation is gone.
But this is a signe of a weake
and impotent judgment: a
minde formed for vertues, but
tis

tis onely for the beginnings
of vertues : not stable eyther
in faith, or friendship ; but e-
very where so unlike to it
selfe that it is distastfull. It can
neither command it selfe,
nor deny any thing. But it is a
sad fate, and ill for the people,
when men of this unhappy
disposition, exempted from
the lawes of feare or modesty
are borne to a Soveraigne dig-
nity.

De 3 The

The twelfth Chapter.

*Of amorous dispositions. How
those affections are tempe-
red, and sometimes changed
by Fortune, and diversitie of
conditions of life.*

BVt in reckoning up all the
affections of Mankinde, it
were against reason and hu-
manity to forget Love, which
reigning in all breasts (except
they bee altogether barba-
rous) claimeth notwithstan-
ding a more neare jurisdiction
over some, and filleth them
more with his cares. Love is
a sweet and restlesse desire to
be liked by them, who eyther
by chance, or by their owne
vertue,

vertue, or by our error are liked by us ; and so creepes upon us from those ambushes, as it were , that wee sooner perceive our selves to bee in love, than we thinke upon the way of loving. It were not hard in the beginning to shake off this load, if it did not by degrees and sweetly assault, so ensnaring those whom it catches , especially unexperienced men , that they suppose it were inhumane, barbarous, and inconvenient to themselves to shake off by a rough severity the sweetnes of this flattering mischief. But there is nothing more excellent among men, than this affection , if it bee rightly governed. For it sets a certain curious glosse upō all

vertues, and sometimes excuses even vice it selfe. Vnjustly doe severe men accuse Love, and paint him in a loose and feeble figure : when there is nothing more since e amongst Mankinde, provided that hee burne in iust limits, and those raised by vertue, and fire not with an unlawfull flame where he is forbidden. Nor is this sweet desire stirred up onely in young men, and in men of middle age; but boyes also in their harmelesse yeares, that you may know that this flame is rather borne in worthy breasts, than lights by chance upon them. And because boyes and youths are lesse able to governe themselves, and moderate their cares, although superfluous :
there-

therefore love in them breeds a greater and more anxious care. And from hence their minds are raised to atchievements that are high, and above their age; as if by that experiment they would proove to themselves, that they are worthy to bee beloved. A young youth that went to Schoole, was by his carefull Schoolemasters often admonished to learne his book; but the booke was hatefull to him, that loved play and liberty. A noble Lady by chance came to that Towne, where he lived, with two of her daughters that were Virgins; and because there was acquaintance betweene the two families, this youth was brought by way of visitation

D d 5 to

to the Ladies lodging. Hee began immediately to admire one of the young Gentlewomen, then to hold discourse with her, and in conclusion, even the same day, to fall extreamely in love with her. Then first his simple and free minde began to be enthralled with cares. The next day he goes again to the place, where he received his unfelt wound, and by prolonged discourses, so fed his malady, that hee grew worse and worse. For on the third day the Ladie with all her company going out of Towne, left this youth scarce a living Soule. And he, poore wretch (robbed even of that ease) was forced to conceale his flame for feare of being chid by his Father, or
mocked

mocked by his fellowes. After long consultation within himselfe, he judged no course better for him, than wholly to apply himselfe to his booke; for so he thought he might gaine his Father, and in recompence of so great a diligence in study obtaine from him a time of recreation. And as a reward of his labour, he had resolved to get leave of his Father, to goe to a faire City not farre from thence; and that was it in which the Mayd dwelt. His Schoolemasters and fellowes began to admire his exceeding diligence; and often demand from whence so great a change of mind should proceed, and love to learning in that youth, who not long before

fore disdained the very name of it. For in the morning he would rise to his booke before his fellowes, and was often bid, before he would goe to play. The heat of his love, which caused this diligence, did make both his labour so easie to him, and the Muses so sweet, that, before he was aware, he was taken with a love of them. Afterward (as in that age it often happens) when long absence had made him forget the young Gentlewoman and his hot love, an eager desire of learning did still remaine in him. And he following the liberall study, came to so high a proficiency in learning, that all the Muses are much indebted to him.

But

But Love a stubborne malady, and not to be cured with that facility, that other affections are, unlesse it be strangled in the first motion, is hardly removed by any means but length of time; that so wearied it may expire. For while he is in his course, hee findes somewhat alwayes to encrease, and advance the power he holds. For if the Lover through all his griefes and melancholly thoughts have but arrived at some successe; he would thinke himselfe too cruell to himselfe, to banish utterly so sweet a delight from him. But if a more cruell fortune doe either too long differ his hopes, or altogether take them away; then also his griefe pleases him,

him, and the minde pittying it selfe, and with sighs revolving the cause of his calamity, melts in the pleasure of so delicate a sadnesse. But that Love which is hid, is most lasting; eyther where both the parties are secretly agreed; the very sweetnesse of the secrecy doth then please them; or where the Love is not mutuall, and one onely suffers, who with secrecy endures his wound. Nor doth the violence of this affection grow onely betweene the different sexes; for SOCRATES loved ALCIBIADES, and LYCURGUS thought it no ill discipline to ordaine that every youth should have his Lover. The chastity of nature leading men to just
and

and brave Loves, lookes not at all at that difference; and you shall see many of the most honest men tormented with a care (or to call it rightly) a love of some young men. And this love is a certaine tye of benevolence, more hot and violent than to bee called friendship. We have then a perpetuall desire of instructing them; continuall wishes for their safety and Glory; feare for the successe of whatsoever they doe; and thinke alwayes that fortune, how lavish soever she bee in her favours towards them, doth not recompence their deserts. That also is a fierce and restlesse desire, which strives for unchaste ends to win a beauty of the different
sexes.

sexes. But yet thinke not but that examples of most pure chastity may continue betweene different sexes ; although the thing so full of danger, doe oftentimes deceive them ; and they themselves by little and little (ere they bee aware, or against their wils) doe loue otherwise thē they eyther thought or wish'd to doe.

But the minde of that man, whom Nature moulded for a lover, is milde , expressing in the very countenance modesty, and simple vertue ; of a great but mercifull spirit ; not hard to be entreated to spare supplyants and contemne revenge ; exceeding pænitent when he himselfe offends ; a great lover of offices of humanity,

manity, impatient of idlenesse and all occasions of sloth, unlesse forgetting the great benefits which he hath received from Nature, he corrupt the felicitie of his disposition with lascivious wantoning, and so idlenesse.

It were a vaine thing to desire to run over the whole variety of nature in humane dispositions; those which wee haue heere set downe, are as the chiefe Springs, from whence rivolets flow eyther to vice or vertue; that by the knowledge of them you may understand what men may be governed; who are fit for friendship and society, who are to bee feared, and who for their sloth or levity not to be regarded. For
honesty

honesty & knavery, dispositions of true or adulterate wisdom, free and narrow minds, and whatsoever is eminent in publike and private affaires, is by this fortune of affections distributed to Mankind. From this contemplation of mindes vertues and vices shall justly be rewarded : for unlesse we curiously looke into these secrecies of nature, a turbulent disposition will often make it selfe appeare a valiant and vigorous spirit : a dull or vaine minde will challenge the estimation due to gravity or true eloquence : and on the other side, vertue will lye unknown, & at the first sight by the opinion or shew of some vice, be unjustly depressed below that honor which is due to it.

But

But a disposition, which is much reserved and hid, cannot be discovered without a long and prudent search. Therefore those, who by the first appearance censure the manners & dispositions of men, do entangle themselves in most fearful errors. For certainly, as in the art of fencing nothing is more dangerous than to fight with him that is squint-ey'd (for you can scarce conjecture at what place he aims his stroke his eyes seeming to turne the contrary way:) so he that will deale with those men, who either by art, or the benefit of countenance cā hide their dispositions, must long & strictly deliberate within himselfe what opiniō to hold of thē; lest if he esteem too cruelly or favorably of
of

of them, he himselfe doe first
rue the rashnesse of his opi-
nion. The face especially
doth often deceive unexperi-
enced men.

How many of a fierce and
formidable countenance have
beene unjustly avoyded, as e-
nemies to humanity, whom
as soone as ever thou copest
withall, the lenity and sweet-
nesse of their conversation,
will turne thy opinion quite
contrary? Others by the
garbe of their persons, and
curiosity of gait thou wouldst
imagine to bee composed of
pride; who notwithstanding
eyther by nature or innocent
custome have beene brought
to it; and under this disguise
retaine a disposition most
milde, gentle, and shaped to
all

all the lawes of humanity. There are those on the contrary, in whom, besides a person adulterately formed to the show of vertue, thou canst finde nothing to be beloved. Sometimes a countenance betokening quiet lenity doth hide a wrathfull and tragicke disposition; sometimes vigorous eyes have a Soule quite contrary; last of all, vices doe ly, as it were in ambush, under a slight seeming-tincture of those vertues, from which they most degenerate.

This great and troublesome knowledge of mindes cannot altogether be defined by præcept, nor otherwise acquired, than by the long experience of that man, who hath
impri

improoved himselfe in this art, not onely by his prudence, but his frequent errors.

But especially take heed that by one vertue or vice you doe not in generall censure the whole minde and disposition of a man. For many are borne with so happy a towardlinesse to one kinde of discipline, that as long as they are conversant in that, no tokens of prudence and industry are wanting in them: but in other things they are so foolish and absurd, that they scarce seeme of a sound mind; others have one particular blemish in such a sort, that being wondrous discreet otherwise in their whole life, they seeme to doate onely in one part or
one

one study. Nay you must not judge, by the sweetnesse and elegance of their society, and conversation it selfe, of their wit and wisdom. For oftentimes in daily conversation men of a narrow minde are lesse offensive than those whom the greatnesse of a cheerfull nature hath made more carelesse; whilest they being diffident doe fearfully set a watch upon themselves; or perpetually study (as being not capable of greater matters) how to frame themselves to a fashionable behaviour: but the other of a more capacious nature, doe either neglect such vulgar things, or else carelesly admit some vices as attendants upon their vertues.

But

But it is not enough to find out this diversity of human mindes, as nature onely hath stamped it. There is another thing beside, that may eyther perfect or change a disposition: namely their estate of life; either that wretched condition or high dignity, to which every man eyther by chance or his owne vertue arriveth. How many, that were borne to a right and milde disposition, have by the fault of too much felicity corrupted their natures? How many high and vigorous mindes, which, if fortune had suffered, had growne to be examples of all vertue, oppressed by lasting poverty, and cruelty of fortune, have at last forgotten their owne worth,

worth, and degenerated into affections quite contrary. *Arbension* in his behaviour a publike example of honesty, as long as in the Vniversity with thinne dyet and meane cloathing, hee declaimed for Vertue; having once gotten the Soveraigne power, did straight, together with his poore cloathes, put off his Philosophy. *Abdolominus* having long beene used with his own hands to get a living by dressing the Garden, when hee was elected to the Kingdome of *Sidonia*, wished that he might beare his royall fortune with the same modesty and moderation that hee had borne his poverty. Now therefore let us consider also those affections, which by the

Ee con-

condition of Fortune, or manner of life are added to men; and oftentimes doe kill those manners, which the simplicity of Nature oppressed by no calamities, or inticed by no temptations, had bred in them.

The

The thirteenth Chapter.

That there is a difference betweene the Dispositions of tyrants and lawfull Princes; and againe betweene those Kings, who come to their Crownes by right of Inheritance, and by Election. Of the dispositions of Noblemen gracious with Kings.

THose people, who subject themselves to no Scepter, though they abhorre the name of servitude, yet doe not enjoy true liberty. For they must needs elect Magistrates, to whom they give iurisdiction over themselves; and the publike power, which they glory to be in the whole

Nations, is adored in a few men; so that in those Countries, where you would think all did reigne, the greatest part are Servants; a secret law of things dispensing for the frame and order of the world, that by the nerves of one head (according to the rule of the Deity) many members should bee governed. This spirit of Government, which loves to reside in a few, doth more plainely shew it selfe in the Aristocracy, but most of all in a Monarchy, where all the power is in one. But that height of power, to which GOD by a secret instinct has subjected Men, was not ordained for their sakes, which possesse the dignity, but those that are subject to it.

There

Therefore when Kings have abused their dignity according as their pleasures and ambition swayed them ; or the peoples ignorance hath not understood their owne comodity, the name of Kings hath oftentimes grown hatefull, and Monarchy with much blood and slaughter hath been banished out of many Countries, and againe restored.

All those Common-wealths that flourished heretofore, had Kings at the first. But they being expelled by those that understood not true liberty, eyther the blind popular government succeeded them, or else the rule of the Nobility ; that is, many Kings instead of one. And as a mem-

out of joynt, cannot be put in-
to joynt but by violence a-
gaine ; so those Provinces
which by this meanes had
cast off the best forme of go-
vernment, could not againe,
untill they had cruelly payed
for that error, bee restored,
& reduced to their first right
estate. For in those Cōmon-
wealths, some cittizens swel-
ling with ambition, had ey-
ther by armes made their
names great, or by the peo-
ples error engrossed too great
and too little offices ; or else
had seized into their owne
hands the strength of the
Common-wealth, and called
themselves Kings. But they
growing fierce (as it must
needsbee in a new and hated
State) did so pollute their
reignes,

reignes, which they by treason had gotten, that the people for their sakes thought worse of Kings than ever they had done, and the name Tyrant, which was once an honour to all Monarchs, became a word of hatred, and publike infamie.

But hee, that will consider those affections, which Kings by the greatnesse of their dignity doe nourish in them, must not esteeme alike the state of all Kings. Those different wayes that bring them to their height, doe cause different mindes in them: and those that reigne in a new-settled Monarchy, doe carry themselves in another manner than those who safely, and by the peoples wishes

reigne over a Nation long accustomed to that government. And different also are the minds of a King crowned by Election (as in *Hungary*, *Denmarke*, and the Roman Empire) and such a King as reigneth by inheritance, and possesseth that state which his Father, and Grandfathers held before him. New kingdoms not well established by time nor the constancy of the people, doe fill their Princes with continuall suspicions. They flatter the meanest subjects, and feare the Nobility, especially whilest they thinke themselves are feared; and daily consider with themselves that their estate, not yet settled, may by the motion of fortune as easily be overthrowne

throwne as it was raised. Nor are tyrants onely, that came unjustly to their crownes, disquieted with these thoughts: but those also, who are lawfully chosen over such Nations as have not beene accustomed to the name and authority of a King. But this feare is greater in Tyrants. For if they have subjected a Common-wealth, they feare the Nobility, as men that will vindicate their lost liberty, and loath to serve him who lately was their equall: Or if they have invaded a Monarchy, and expelled the true heyres; with a continuall care and vexation they suspect and feare the peoples hearts, as inclining to their ancient Lords. Therefore they dare

not trust their friends, because being privy to their counsels, they know also the means which way their Kingdomes may be undermined; and expect fidelity from no man, since themselves have violated it. But in open show, and with a garbe put on of set purpose, they seeke occasions of doing curtesies, and ambitiously affect the fame of integrity, and loue to their Countrey. They are exceedingly liberall to the poore; great punishers of those vices, of which themselves gave example, and lastly eyther Authors or restorers of the best Lawes, and publike buildings for ornament of the Citty; to decline by those meanes the present envy, and infamy of
poste-

posterity.

In this manner a Tyrant is eyther bad by the fault of his condition, not his disposition : or else is good by necessity. His minde is wonderfully austere, his countenance wilde, his thoughts ready upon all occasions, especially those occasions which he feares ; true pleasure he doth not know, but is led with a hope of it ; and with vaine pompe sweetning his inward cruell cares, he doth as it were couden his owne minde. But a lawfull King eyther by election or inheritance, confident in the right of his royalty, doth not so descend to base feares, or wicked preventions ; although perchance hee fall upon turbulent times,
mad

mad Subjects, and whatsoever else a Tyrant feareth. But those Princes, which owe their fortune to election, whose royalty continues not in their family, being as it were, private men in one respect, namely as they consider their posterity, doe seldom with their whole care and endeavour so much procure the publike good, as those Princes which receiving the Kingdome from their Ancestours, strive to adorne it for their owne Posterity. Therefore those cares which are due to the publicke, they bestow upon their domesticke affaires, in a piety which may be excused, if they can fitly divide their thoughts, and looke both wayes, so to remember

member their family, that they forget not their publike charge. But if by chance they hope or desire to preferre any of their owne bloud to the succession, then by rewards and curtesie the peoples suffrages must be bought; Force must be omitted, and Majesty it selfe layed aside. So by an hidden and troublesome care his minde is a Servant even to those men, by whom in publike hee is served and adored. In such cares oftentimes for their private family, is the industry of those men taken up, who for their Heroicall vertues, did before seeme worthy to weare a Crowne.

Many times they decline to the worse part,
 col-

corrupting their manners, exercising with revenge their ancient hatreds and æmulations : when not forgetting who were before at dissention with them, or who were crosse in voyces to their election ; their new power, not yet able to governe and containe it selfe, doth swell onely with desire of revenge.

But if they be troubled with none of these mischiefs, yet for the most part they are ambitious to doe strange and wonderfull things, and by thē to renowne themselves and their times to Posterity. These high desires may aswell be inconvenient as profitable to the Common-wealth. For as in Apples and Berries too early and forced ripenesse is onely

onely pleasant because of the novelty of it ; but the Trees themselves by such forced manuring , and unseasonable heats , after this fruit is brought forth , doe presently decay : so in publike affaires , especially the greatest , a certaine order is to be observed ; and those who pervert or præcipitate those affaires , doe seeme as it were to kill the Commonwealth. Yet notwithstanding elected Kings , almost in all ages , burning with desire of a lasting fame , have eyther raised Warres abroad , or sought to innovate something in their owne Realmes ; to gaine a name by their owne boldnesse and the danger of their men ; and perchance valuing it at that rate ,

Few

Few of them with *Stephanus Batorus* the King of Poland doe measure their actions not by their owne profit but the welfare of their coutry. There is a saying of his extant, worthy to expresse the bravery of his disposition; I will make the world (quoth he) understand how much a King chosen for vertue by the consent of a Nation, is better than he; whom right of succession thrusts upon the shoulders of unwilling people.

But those Kings to whom most truly this name of Majesty belongs, who leave to their children that perpetuated honor which they received from their ancestors, & now owing nothing to the peoples voices, from whom all came at the first,

first, may seeme born to reigne with another *Genius*. But to search out this disposition of theirs, that oweth it selfe only to God, may perchance be too sacrilegious a wisdom. Nor is it lawfull for us to pry into those affections, which the power of heavē hath inspired into thē for governing of the world, for alteration of states, & managing the fates of Mankind. Some that are curious may perchance enquire whether it were better for Kings to begin their reignes in their childhood, so accustomed to that greatnesse, as a thing borne with them, than to grow up under the reigne of their Fathers or kinsmen, and afterward receive their great inheritance; whether a quiet
and

and obedient people doe soften and spoyle a Princes disposition, while his power has a free swindge; or rather that love of the Subjects doe not endeare the Prince his affections to them, as the master of a family to dutifull Servants. Lastly, if a lawfull Prince, by the peoples ill affection toward him, be forced to fight for his owne right, whether after the victory he will reign cruelly, showing an hatred and contempt of them; or rather strive to appease them by a mutual respect, as remembering the past dangers to bee such, as may returne more heavily upon him. Arguments and examples are not wanting on both sides, (which in the changes of humane affaires) although

although proceeding from the same causes, have not alwayes found the same events.

But it is in vaine to search into these decrees of heaven; let the Kingly height not bee roughed with curious cogitations, but pryed into onely with adoration, as the secret mysteries of religion were: for it is piety to wish for good Princes, but to condemne bad ones is unlawfull. And seeing moreover that they doe not so much governe themselves, as give way to the fates leading (who by their affections doe ordaine the declinations and growth of States) all art and wisdom, that lookes into their *Genius*, and conjectures of it, is oft deceived.

The

The first step from this great height is the condition of Noblemen. Eyther those whom Kings chuse for Counsellours, to share with them the cares of the Commonwealth ; or those who by a great and entire ty of love are endeared to their Kings. Through both these, as through the mouths of rivers which discharge themselves into a great Sea, are the desires and hopes of the people carried. But they, as being advanced for different respects, have different wayes and dispositions. Those therefore who by their flower of age, or high birth, or sweetnesse of behaviour, are highly endeared in Princes Favours, have for the most part mindes bent
to

to please; w^{ch} although deny'd
to their owne affections, they
square according to the dispo-
sition of their Lord. This is in-
deed a wonderfull kind of ser-
vitude, and full of subtile art;
hiding sometimes a base and
affect minde, sometimes a free
and bold disposition. Some-
times to follow pleasure, to
sport or jest well, is as usefull
to them as the greatest la-
bour; Nay even to exercise
a kinde of state over their
Princes, and almost reigne
(but not too long and wan-
tonly) doth more kindle the
Princes affections to them,
who desire as well to be belo-
ved, as to love. For Lords
that are advanced to that
slippery height of favour, if
they know their Prince to be
of

of a soft nature, not brooking enough a continuall use of the same pleasures, must sparingly bestow their pleasing lookes, or jests, or whatsoever in them is delightfull to him; dispensing them in so prudent a manner, that affection stirred up often and by intermissions, may neither breed a loathing, nor by neglect and oblivion be blotted out. But if the Prince be easie and apt to change often his affections and Favorites, but wheresoever he apply himselfe, his love as it is short, so is it blind and vehement; The Favorites remébring that they are now in a high tide, but shall shortly returne to their owne Sea, doe make most greedy use of their felicity. For they are
not

not afraid by importune suites
to weary this affection of the
Prince, which unlesse it bee
timely taken and made use of,
like wines, which last not,
it decays and perishes of it
selfe.

But farre different wayes
are to be taken with those
Princes, who lose not them-
selves in a torrent of affecti-
on, but to that sweetnesse of
nature, which makes them
love, doe joyne reason also.
For this affection, being true
indeed, and perpetuall (if they
deserve it) as it can never do
all things, so has alwayes po-
wer to doe something. Nor
must you rob altogether that
tree, but gather with choyse
the fruit of it, which wil
grow againe for you. There-
fore

fore the Favourites of such Princes, doe wholly apply themselves to them; and never forgetting their Majesty, doe alwayes in their love give due observance, modestly use their freedome of speaking or advising, and often consider that they are Princes, than that themselves are Favorites. Those Favorites as it is their first care, to hold up themselves in that height of grace, so alwayes make it their second endeavour to raise Estates, to get Offices and governments, that if they doe remove from that height of favour, yet they may still retain some happy monument of their former power, and a stay to their after-life. But those, who forgetting themselves

Selves, and too much trusting
to their fortune, in prodigall
yot doe consume all the
wealth and revenew of that
rich favour, are worthy of a
poore old age, and then in
vaine to repent themselves of
their unseasonable and ill ac-
ting so high a part.

Those Favorites also must
use one caution, which, if
they neglect it, doth some-
times ruine them; not to pre-
erre themselves before their
Prince in any thing in which
he eyther desires to excell, or
thinks hedoth. If he love the
name of policy, eloquence, va-
our, of the art of warre or
munting; let him yeeld, that
knowes himselfe to excell at
it; for feare the Prince should
be fired with an emulation,

F f

that

that may not onely extinguish the favour, but draw on a cruell and heavy displeasure. For many times the Princes mind (with an ambition not small, but more than the thing deserves) is desirous of fame in such matters, and takes it heavily to lose the prize. There is no certainer way for those Lords to gaine their Princes affections, than to seeme admirers of them; but it must be done with art, and so as may gaine beleife; for all do not lie open to the same flatteries. Every Prince who eyther is conscious of vertue in himselfe, or swelled with vaine credulity, either may be or loves to be deceiued by those arts; so many men striving to please and praise the do quite overcome their

their modesty, and make them beleive great matters of themselves. Another great art of gaining their favor is to seem to love them, some *Venus* (as it were) insinuating an officious grace, and requiring from the a requitall of affection. That man is yet alive, and enjoys the height of his fortune, who by such a happy accident encreased the love and favour which his master began to beare him. The King by chance with a fall from his horse bruising his side, fell into a Fever; this Lord with a sad & astonished countenance watched all night without sleepe by his masters side. Whether it were art or piety, he so far wrought upon the K. affectiō, that none was afterward in greater grace with him.

Nor can we say that the disposing of so great a felicity (which some few onely can enjoy, having so many rivals in compassing that happy favour) is onely in the hands of Fortune. For as Fortune alone doth bring some men into Kings favours ; so many of them for want of art and wisdom doe fall againe from that height ; so that it may be sayd to be in Fortunes power, sometimes to raise men to it ; but of prudence to keepe them in it. But it is therefore a more fearefull thing to fall from that happinesse, because having beene once admitted into the Sacrament of so high a friendship, they can hardly fall from it, but they fall into hatred, or at least a kinde of
loa-

loathing ; for love doth not so often use to dye of it selfe, as to be killed by a contrary affection.

But those Noblemen, by whose hands Princes doe manage the greatest affaires of their Kingdomes, to whom they trust their secret counsels, and the ordering of forreine and domesticke affaires, doe commonly temper the strength of their dignity after another way ; as nameily so to draw all the deepest and greatest cares of the realme into their owne hands, and so to appropriate them to themselves, that they stand not in so much need of their Country, as their Country does of their Service. And this they attaine by a perpetuall diligence

gence in those affaires, and removing, as farre they can, not onely others, but even the King himfelfe from the knowledge of them. For they may fafely manage all things when the Prince is plunged either in ignorance of his owne businesse, or credulitie toward them. But these men being ignorant of their owne fame, doe as feldome almost heare the truth as Kings themselves. For although they be infamous for extortion or pride, or any other wickednesse, and so generally spoken of by the common voice, yet themselves many times know nothing of it, untill being overwhelmed with the weight of them, they begin at the same time to feele the hatred

tered and punishment too. Their countenances for the most part are composed of gravity; access to them is not easie; therefore discourses are short, shewing much busines, and a kinde of Majesty. Among these there are some few, whose lookes are neither confused with businesse, nor swelled with pride. These are worthy of high praise indeed; nor are the other to be condemned, who fashion their manners according to their dignity and fortune. For this high Majesty, above the vulgar pitch, is sometimes necessary, in those men, by whose hands Kings doe manage their greatest affaires; especially seeing the difficulty of access & conference

begets a reverence toward them; whereby the minds of common people are bridled; for the people commonly doe eyther feare or contemne. But that asperity of a strict countenance, whether it bee disdain, or a true valuation of their power, may well bee forgiven in them, who for a reward of all their weighty cares, have this especially, as a token of honour and respect. Besides being worne, as it were, with continuall trouble and businesse, they cannot alwayes put on the same countenances, or looke with a cleare, and unchanged visage.

But if that power, and ability to helpe or deceive, doe fall upon impious minds, who
intent

intent wholly upon their owne profit, neglect the publike safety: then although in their wickednesse they counterfeit vertue never so subtilly, (as if neglecting their own domesticke affaires, they were carefull onely for their Prince and Countrey;) they turne notwithstanding all their businesses that way, which tends to the preservation and increase of their owne dignity. If they can helpe themselves while the Kings estate is troubled: while with all diligence they seeme to cleare it, they doe but involve it into more difficulties, and throw it into darke perplexities. But if in a quiet kingdome they can more securely reigne, then of necessity they hate all com-

Ff 5 motions,

motions, and will rather suffer the peace of their times to continue, though growing in the seedes of all evill, and perchance to the ruine of posterity. Lastly, the same desires, which possesse elected Kings, doe commonly feed these Statesmen : both of them holding a suddaine transitory power, which is not at all to descend upon their posterity.

Who therefore can chuse but admire those men, which in so great a place can keepe integrity, and remember true vertue, when it lyes in their power to offend with so much ease, and so much advantage ? Some such in every age, to the releife of Mankinde, have come upon the stage, men severe to themselves,

selves, of a white & innocent honour, ambitious of nothing but the publike good. But the goodnesse of these men many times cannot keepe them safe from envy. For by the very slipperinesse of their dignity (upon which few are strong enough to stand) and the vices of their fellowes, their vertue oftentimes is wronged; and detracting tongues will never leave those eminent places, in which they may find matter of railing, sometimes justly, but never without suspicion.

But glorious is the fruit of such a dignity: that beeing safe, and out of their reach, they see the envy of other men against them; and

and those men forced to give them respect, whom they know maliciously bent, hiding their æmulation, and striving to expresse love. For such envy joyned with admiration, and stirred up onely against felicity, doth yeild (I know not in what sense) a kinde of ambitious pleasure to those men, against whom it rises, as putting them in mind of their owne greatnesse, and the basenesse of other men.

But they have another, and farre more excellent prerogative in governing the Commonwealth, that can lend a helping hand to brave and vertuous men, whom poverty or some other calamity doth keepe downe, and be ready, as it were, to ayde distressed
na-

nature. Which thing as it becommeth the to performe, so can they not leave it undone without suffering of punishment in themselves for it, as secretly chidden by the indignation of good men, and upbraided by the image of vertue daily complaining within them: For seeing they did deserve to be advanced for this very reason, because they either are or seeme to be men of the ancient and prudent industry; Why should not they acknowledge men of that excellent quality, and dearly love those that are of kindred with their owne dispositions? Nor are they ignorant which they be, or where they may be found. For as all other living creatures, unlesse they be
starke

starke blinde, can see and know those that are of their owne kinde: so these men being of so cleare a sight, of so eminent and full a judgement, cannot chuse but finde out, without mistaking, men that are of kindred to their owne excellencies. And let them not say that they are oppressed with the multitude of such natures, and that neither themselves nor the Commonwealth are sufficient to provide for all of them; it were well with Mankind, if there were so great a plenty of excellent soules, that, when all publike affaires were committed to them, some would bee still left, bestowed by God upon the world, as it were, for no action or employment. But

Man-

Mankind is not happy in such a plenty; and it was rare in all ages, and among all Nations to find a deepe and pure wit, fit to be employed in any kind of civility, one adorned with learning, and borne with a cleare and valiant modesty, to dare all things, but nothing too much. When great men invite such dispositions to partake with them in the publike felicity, they doe first honour themselves, as of kindred to that *Genius*; and secondly adde strength to the commonwealth, which is never better governed than by wise mē. As the fame of all eminent arts is stained by the multitude of artificers, & the unskilfulnesse of thē, most of thē being unable to doe what they promise, & seeking

seeking for their commendation onely the vaine name of such an art : so the fame of wisdom and science hath beene oft stained by unworthy men, who have studyed nothing lesse than the Muses, or true Prudence. But it concerns great men to keepe downe that counterfeite and adulterate vertue; and advance true industry, vindicated from the præjudice of unskilfull men, to such rewards as, of justice, are due to it.

The

The fourteenth Chapter.

Of the studies and desires of Courtiers; Of the different natures and affections of rich and poore men.

BESIDES these two sorts of great men, befriended by Fortune, there are in Kings Courts a great multitude of men of all births, noble and upstart, of all estates and ages, who there seeke after wealth, fame, and favour. And these houses of Princes, though to the outward show they appeare as places composed to all jollity and pleasure, sometimes filled with revels, sometimes

times (for a change of recreation) sweating with hunting games; full of honours, glittering in pompous and gorgeous attire, and rich banquettings; where every man seemes to live in a garbe of magnificence, and jollity above his condition: Yet to him that lookes more narrowly into the nature of it, they will appeare in manner of Faires or Markets, where men doe exercise a most laborious kinde of traffique. How many arts, how many troubles belong to a Court life, scarce they themselves can tell you, who have that way suffer'd along time for their ambition. Nor does any man in this Sea deserve the haven, but he that understands that a continuall

timuall care and labor belongs to him to turne even those things, which in such a life seeme to flatter a man with soft showes of pleasure into severe uses; and alwayes in those very delights, find out matter of care and industry. For as the hardest labors may grow into a delight (as when immoderate hunting; or too watchfull studies are pleasing to a strong and uncurbed minde :) so all kindes of sport may by a severe intention bee so tempered, that they may turne to the burthen of a true labour. Therefore the recreations and delights, which are found in the Court jollity, doe no way take the wisedome of those men,

men who have not yet satisfied their wants and ambition, to make them, among these fading images of felicity, forget that themselves are not yet happy, and let slip fortune, who for the most part never bestowes her selfe upon any man, but as the reward of an unwearied and strong diligence.

Wouldst thou know therefore how, and with what countenance to receive these *Sirens*, lest if thou hearken to them, they hurt thee, or if too rustickly thou contemne them, they proscribe thee as too unreasonably grave? There is no need of a sterne countenance or barbarous precepts. If they be of such a condition, age, and person, as they may hope

hope to thrive by these revels and Court sports, then artificially they mould themselves to that magnificence, and pursue the fame of Courtship ; and especially turne their garbe to that kinde of jollity , which is most pleasing to the Prince. But neyther is it good for them with the wast of their Patrimonies to buy the miseries of a long hope : nor to let these loose and pleasant-seeming baites mollify and corrupt their mindes ; thinking daily with themselves, that they are now at the hunting, not the prey. But others which are not by the same fortune invited to these shoves of delight (as unfit for them in condition or disposition) suffer not themselves

selves to be deceived with that error which the other unwary Gallants are, as to thinke that a man cannot be a brave fellow, or accounted a Courtier, unlesse he be eminent for extreame boldnesse, and all expressions of wanton jollity. They know that ingenious vertue can there open to them other wayes, & more secure, to wealth and honour. And that Princes doe more certainly esteeme and reverence a man, that understands his owne condition and *Genius*, and followes that, without any disguise or vain pride, than such men, as ambitiously counterfeit and put on a garb, which fortune hath denyed to their persons and conditions. This moderation doe those
wise

wisemen keepe, who come to such Court-baites, as to an art, to make use of them rather than enjoy them; but let them, whom Fortune has not condemned to so luxurious a charge, taste these delights in sober pleasure, and as a recreation onely to their greater cares. And rather as Spectators, than to be themselves a part of the Scene; Lastly those who possesse fortunes eyther by their owne industry, or their ancestors, may bee allowed to follow those pleasures and recreations, as sorting with their ranke and quality.

Nor is it wonder if those men be unfit for great matters whom sluggish Luxury, that look'd no farther than it selfe,
has

has as it were bewitched ; since a watchfull diligence letting passe no occasion , is not more required in any kinde of life , than that of a Courtier. For as trees grow from little seeds, and a man may stride over the fountaine of greatest rivers : so in Court greatest felicity hath sprung from very small beginnings, and such as have not beene perceived by eyes intent onely upon Playes and recreations.

METELLA obtayned the marriage of DICTATOR SYLLA by this accident ; coming into the Theater, and lightly laying her hand on his shoulder as he sate, she sayd, she desired to partake of his fortune. MARIUS in his beginning

ginning poverty received his first encouragement from an accidental speech of *Scipio*, as prophetically pointing him out to the height of warrelike honour. For he knew how the hearers of this speech might be kept in this præjudication, and the greatnesse of his growing fame frō thence made up. So sometimes by a little and light blast wee are put in minde of a commodious winde, which if we follow, will carry our vessell to such fortunes as were above our hopes, and almost above envy. It has raised some only to light upon a great man, when he was pleasant and free, and open to any acquaintance which fortune brought him: some by a seasonable

and happy sentence or jest : some by a suddaine token expressed by chance of spirit or industry, some by a casuall commendation of one, who aymed not at that when he spoke, have been strangely furthered in the way of advancement.

There is therefore in men that are worthy to follow the Court with fortune, no rash soule, nor impatiēt of lingring and manifold hopes, but composed, and alwayes looking upon Fortune, and curious enough to find out whatsoever she, though implicitly, promise to him. Nor do they wait idly untill those seedes of felicity do of their own accords fall upon them. But by great arts they further Fortunes good meaning to thē; of which
the

the chiefeſt are to have friend-
ſhip with many, but with
ſtill obſervance, to keepe the
favour of one of thoſe which
are of the neareſt familiarity
with the Prince. For that way
of riſing is not ſo open to en-
vy, and beſides, the Kings
friends, more than the King
himſelfe, doe oftē beſtow the
wealth of the Kingdome. Let
that Nobleman be ſuch a one,
as can prefer his friends with
publike benefits; for great no-
blemen neither wil give away
their wealth, nor, if they would
can thoſe rivers afford ſuch
ſtrōg tides, as a P. his ſea cā do.

Nor muſt they weary the fa-
vor of that Noblemā with of-
ten and unprofitable ſuites; leſt
the very ſight of them grow
offenſive to him, as fea-

ring alwayes a fresh trouble ;
or else least spending his fa-
vour in small matters, they be-
come much indebted to him
(as ever granting their suites)
but little to fortune. In Fables
we see that point of wisdom
expressed. NEPTUNE granted
to his sonne THESEUS three
wishes, and confirmed by a
great oath that he should ob-
taine them. THESEUS having
twice tryed the Gods fidelity,
when now his last wish re-
mained, he was so loath to
throw away that certaine be-
nefit, which he could never
call backe againe, that at the
time of his imprisonment in
Hell, when PERITHOUS was
slaine, he did not invoke the
promised ayde of his Father,
but feared, (as if there were
some-

somewhat beyond death) to
redeeme his safety at so great
a price.

There is in Court another
labour of eminent profit; to
be able to turne thy nimble
and active minde feveral
wayes, and to put on, at least
in shew, any motion or garbe
that may be pleasing; which
scarce any man can fitly doe
without strong and austere di-
ligence, and a great command
over his owne desires. By this
art have many men gotten
both estates and honours, ey-
ther in free Commonwealths,
in which so many Lords can-
not bee all pleased with one
vertue or one vice; or in Kings
Courts, where you must not
onely fashion your studies to
the Princes owne humor, but
must

must court all that are in grace with him; who being oft of various dispositions must bee wonne by different kinds of service.

These and the like studies of anxious diligēce do they take who follow the Court upon right hopes, and praecepts of true Prudence: but these things are either not discerned, or else despised by the more than blinded young Courtiers; who oftentimes unworthy of their parents carefull paines, fall away frō their wealthy modesty in a luxurius (& afterwards needy) ambition. It is enough for them to be named Courtiers, & numbred among men of honor; it may be, because it is the first liberty that they taste after they are freed frō the jurisdiction

jurisdiction of their Schoolema-
sters; and there are enow there
to draw these novices into de-
baushment. But if they chance
to receive the least grace in
countenance or words fró the
Prince himself, they are scarce
able to beare so proud a joy ;
but with ravished eyes look
about them to see who are by,
to witnesse this great honor.
But especially they seeke af-
ter the fame of revelling and
wanton Courtship, as a note
of Nobility and manly vertue;
nor doe they moderate them-
selves according to their own
estates, but to the expences of
great men ; so emulating the
course of those that are above
them, and not able to keepe
pace with them, they run the-
selves out of breath, and faint.

From hence they grow heavily in debt, and complaine against the Prince, where themselves are in fault ; as if the Prince could infuse wisdom into all his Servants ; or that his sacred treasury, and thorough that, the Commonwealth should suffer for the profuse madnesse of these wanton fooles.

There are not onely in Courts, but in all kindes of life, different dispositions of rich and poore men. I call not onely those poore men, who are in extreame want, and driven to take miserable care for meat and cloathes, but those also which want estates to support them in that state of life, which they have taken ; and from which they cannot

cannot descend but by a sad
confession of poverty. Some
poore men doe openly vent
their grieffe; and had rather
complaine of the wretched-
nesse of their condition, than
excuse or conceale it. So to
the great ease of their cala-
mity, they can openly chide
Fortune, and avoyd a greater
trouble than poverty, which
is, to counterfeit wealth. By
this meanes they can inure
themselves to beare their mis-
fortune; and by professed la-
bour seeke a remedy against
that greefe, which they doe
not hide. Men become of this
nature, either by their low
birth, which keepes them
from blushing at poverty; or
else (which is almost a vice)
they are so subdued and ta-

med by Fortunes lashes, that they dare breathe no higher; or lastly by a brave and commendable contempt of transitory things, disdaining to professe that condition, in which the fates have placed them; able to manage great fortunes, and in poore estates not dejected.

There is another kinde of poore men, who with an obstinate and *Spartan* patience, can endure all the strokes of fortune. They with a merry-seeming countenance, do hide the anxiety of their care-distracted mindes, and thinke themselves happy enough, if they can seeme so to others. So in an obstinate concealement of their miseries, they suffer inwardly for that
shame-

shamefastnesse, being ever solicitous about their publike fame, and moreover the talke of their household Servants, who must both know, and sometimes feele those wounds. As many of those poore men as doe see helpe at hand, and neare to them upon certainty (which is enough to make cities stiffely endure a sledge) & have for a while with fained cheerfulnessse hid their poverty, doe not onely deserve not to be accused of pride, but to be accounted brave men, and worthy to be speedily rescued by prosperity. But those men, w^{ch} in their poverty, do suffer that perpetuall vexatiō, without any expectatiō of fortunes redresse (at least not hopefull) yet wil so order their affaires,
as

as in midſt of perpetuall domeſticke miſeries, they will put on this maſke of wealth; they are altogether worthy of pity, and may without envy enjoy that ambition, which with ſo many cares and calamities they have purchaſed. There are laſtly ſome, thorough whom wealth, like ſuddaine gushes of water, doth paſſe and ſpend it ſelfe in a magnificence too high for it. Their mindes doe ſuffer a wonderfull puniſhment, and worthy of their madneſſe; nor is there a greater or worſe madneſſe, than not to decline, by a mature confeſſion of thy fortunes, a certaine ruine; and whileſt by a charge that cannot laſt, thou wouldeſt have the people thinke thy eſtate great;

great ; thou makest it so small that it can never after stand in any mediocrity. This is especially the fault of Noblemen and young Gentlemen, that come newly to their inheritances, who are of an haughty disposition, not knowing frugality, but by a profusion of wealth seeking a fame higher than their owne estates, or the fortune of their ancestours. Their mindes are troubled with long maladies, and fall oftentimes from that greatnesse, which they seeme to carry ; for there is scarce any humility, nor oftentimes plaine fraud, but they will secretly descend to it, to get money, which afterwards publikely, as it were in a whirlewinde of inconsiderate rash-

rashnesse, they may profusely throw away. There is nothing more dangerous than to commit any publike office to such dispositions, who by any meanes strive to respite that Poverty, with an anxious feare, but such an one as is not penitent, they daily and justly expect.

There are also as many diversities in the condition of rich men as of poore. Some are born to estates left by their anceitours. Other men by degrees do get wealth, & learne by little and little to be fortunate. Both of these are neither transported with admiration of themselves, nor with immoderate exultation, long custome having almost destroyed the sense of daily joy; which
is

is never excessive, when by degrees it arises and expires. But there are some, who by a suddaine torrent of Fortune are overwhelmed, and at one race doerua as it were from Earth to Heaven. And these men, by such an unusuall sweetnesse are transported to a forgetfulnesse of themselves and a most proud contempt of that condition, from whence they are now translated. There happened lately a fit example for us to behold a minde drunken with suddain prosperity, and worthy of relation, because by the view of one picture we may conjecture of other faces.

There were two youths, who by education at the same Schooles, were endeared together

gether in a neare tie of friendship. The name of the one was *MELLA*, the name of the other *CAPIO*, in whole countrey the Schoole was, and this beginning of their love. The time passing away which that age doth spend at Schoole, *Mella* returned into his owne Countrey; But first with *Capio* he entered into a deare league of everlasting friendship; nor was this affection in them afterwards changed by their more manly studies and delights. For by often letters and declaration of all their secrets, they still nourished their ancient friendship. In the meane time an unexpected inheritance had raised *Capio* to a higher condition; and *Mella*
about

about certaine busineses was called into *Cepio's* Countrey. Of whose comming when *Cepio* understood, not now so mindefull of their old love, as glorying to have *Mella* a witnessse of his high fortunes, hee made haste to goe and visit him. *Mella* his affection was sincere, and not overcome by such assaults of Fortune. Hee therefore with a plaine heart goes to meet his friend, and affectionately embracing him, begins to remember all those things, which friends at the first sight, after long absence, use to doe. But *Cepio* with a grave and composed looke, and an affected voyce, as if he were loath to change the copy of his countenance, began almost to sing

to

to him. And when hee was invited to follow into *Mella's* lodging, to which, as in houses of meane estate, there were narrow staires; I prethee, *Mella* (quoth he) dost thou lead mee into a chamber or a prison? *Mella* was offended with this scornfull majesty of *Capio*, but loath himself to offend in that kind, told him, hee did but hyre the lodging; that the roome, doores, and staires were such as travellers might make use of. But when they were come into the chamber, *Capio* carelessly flinging himselfe upon the bed, and smiling, began againe with a rusticke urbanity to deride the inconvenience of the lodging: *Mella*, though hee were angry, yet
not-

notwithstanding (as, if hee
consented to *Capo*) hee hid
it with a smile also. But
hee casting his eyes round a-
bout upon the lodging, af-
ter hee had with a carelesse
state surveyed all the fur-
niture, turned his eyes and
countenance vpon *Mella*:
And seeing his bootes,
hast thou an horse (quoth he)
or rather horses? Those that
come out of your Countrey
are of good price; and I find
none more fleete than they,
when I chase the Stagge, in
my woods. When *Mella*
told him hee had none of
his countrey Horses, and
though hee brought some,
yet hee had lost them by
some diseases, or, the di-
stemper of a strange ayre;
why

why then (quoth *Cepio*) dost thou weare bootes? *Mella* in scorne answered him, that he provided them against winter. Can you tell, quoth *Cepio*, whose Coach that is, that stands before the doore? When *Mella* told him it was his; You said, quoth *Cepio*, you had no horses. Not of our Countrey horses, said *Mella*; but did you thinke I came through this Citie a foote? I hyred *German* horses to the Coach. Did two horses or foure draw it (quoth *Cepio*?) By this time *Mella* began to be filled with disdaine as well as anger, but willing to continue this Comædy, he answered smilingly he had but two horses; that he left foure for such fortunate men as *Cepio* was.

was. Tell me then, said *Ca-
pio*; are you knowne to your
King? What quantity of
Lands have you? Or doe you
command any Lordships?
Mella at this could scarce
containe laughter, but made
him answer onely, that he so
enjoyed that meane estate
which his ancestors had left
him, as that hee might
neyther discredit them, nor
ruine his posterity. Againe
when he more curiously asked
him how much his annuall re-
venue was, he answered that
it sufficed him, and sometimes
his friends too; and by that
end especially hee valued his
wealth. But when he saw
himselfe assaulted with so ma-
ny questions, he resolved to
turne the burden of answer-
ring

ring upon *Cepio*, who was most glad of it. Therefore *Mela* began to aske him how many Servants daily attended in his house? And afterwards how many horses he kept? And how gracious hee was with his Prince? Nor was *Cepio* any more modest in speaking of himselfe than wise in questioning of others; but his especiall discourse was of the Court; where he said many of the Noblemen were simple people. Some of them by easie endeavours he gained for friends; others were taken with admiration of his valour, for hee had now beene twice in the Feild; and others of them, in respect of that favour, which hee had with the King, were glad to

to proffer all offices of friendship to him. *Mella* was now amazed, and confident that none but a mad man could utter this. Therefore turning all his wearinesse into wonder and pleasure, hee began to urge him farther, and with madde questions to plunge him, that was forward enough, into absurdities. There was a little rest, and both of them after these follies had beene a while silent; when *Cæpio*, as if some speciall thing had come into his minde, breakes out on the suddaine, How eager thinkest thou are my hunting Dogges now of the Game? For I have charged my menne not to goe abroad
with

with them in my absence. My Hawkes now are out of date; for they are mewing their feathers at this time of the yeare. And presently he added, the day growes old; fie upon it; I should long since have waited upon the King. He will chide me for being so long absent frō him. With these words in a stately embrace he falls upon *Mella*, who more humbly saluted him, and inviting him home to his house, fitting his pride to a kind of curtesie, he entreated him to make use of his faithfull friendship, that desired to serve him, and request him in what he wanted; hee should find him true in performance of his promises. This was the end of rheir discourse,

course, which amazed Mel-
a, and made him curse so-
laine wealth, if it transport a
man into such madnesse.

This vice of immoderate
boasting is incident not onely
to those men, whose wise-
dome Fortune by her too so-
laine gifts has overwhel-
ned, but to those also which
place their glory in warlike
feates. For having for the
most part, rude mindes, and
eyther nurtured in camps, or
among those men, whose
peace is infected with the
faults of camps, they thinke
nothing more glorious than
to bee feared; and absurdly
thinke to be beleev'd, while
they speake of themselves.
From hence proceeds that
boldnesse in bragging and
Hh high

high words, as if their swords should purchase the favour and beliefe of all men. Hereupon in auncient Comedies were the persons of *Pyrgopolinices*, and *Thraso* invented, to shew examples of this fiercenesse, flourishing more in swelling wordes, than the true dangers of a Warre. But in Old men and Captaines especially this fault reignes, more securely, and with more pardon; Mindes indeed composed for glory, but erring sometimes by inconsiderate vanitie.

The fifteenth Chapter.

*Of Magistrates. Of pleading
Lawyers.*

THe next Dignity, after the majesticke height of Courts and Princes, is that of Magistrates, to whom the fortunes of Suitors are committed, the punishment of guilty persons, and those offices, which are distinguished into divers titles by the number of those that practice, and the desire of getting of wealth. These for the most part are advanced to their places by open, and permitted bargaining; or else in such Coun-

H h 2 tries

tries as these, sales are publike-ly forbidden, by private, and more strict contracts with noble men, they find there also some that will sell the Commonwealth. They pay oftentimes so great and immoderate rates for their places, that it is plainly shewed they seeke for them onely through ambition and hope of prey. For to desire onely to benefit the Commonwealth with a deare care, which destroyes their owne estates, is not a vertue of this Age, nor to be looked for perchance since the *Curiy*, and *Fabrity*. But seeing that no vertue is now followed *gratis*, and for its owne beauty, but all in respect of their rewards are made lovely to men : Therefore this desire of
wealth

wealth & gaine in Magistrates may more easily bee indured, upon condition that they, content with that cōmon and almost allowed way of sinning, will afterwards with sincerity of minde behave themselves in their imployment.

But as by that height which they undertake, they have power to moderate, and if they please, to abuse the people under them; So unlesse that by mature wisedome, and such as is not only capable of their place of judicature, they can bridle their desires, themselves cannot avoyd flowtes, and reproaches; but those for the most part are secret ones, and in their absence. For openly by flattering speeches they are stirred up to pride,

and a vaine confidence of themselves; whilest so many suitors in law with great observance, but such as doth not last, doe seeke their favours: For no man, which is called into question for his estate, but can be content humbly to petition the Iudges, and, if they be harsh and froward, to appease them; or if they lye open to a favourable ambition, to feed them (like meate) with many praisses, and cringing gestures. *Rome* did long agoe teach the world that art, when offenders in feare and reverence used to fall downe at the Iudges feete, clothed in base gownes, and their haire in a vile manner neglected. But all these sup-
pliants, what end soever their
businesses

businesses haue, as soone as e-
ver they are gone out of the
Iudges presence, put off again
this fearefull disguise of soo-
thing; and sometimes among
their companions remember
with great laughter, and rec-
kon up the flatteries which
they used, and the credulity of
those, to whom they put
them. For Iudges being al-
wayes full of succeeding
troopes of clients, doe many
times value themselves accor-
ding to their flattery, and
thinke that all those are true
honourers to their dignity,
who by a composed humility
do seeke to gaine their favour.
Those Iudges, I meane, whose
ambition is not acquainted
with the manners and subtile-
ty of our Age; which they
Hh 4 have

have seene nothing but the Schooles and Courts, in one of which they used to trifle, in the other to have observance, and be deceived ; or else are of narrow and easie mindes, fondly to beleieve them that speake for their owne ends. But then especially are they ridiculous to the people, when, as if they were ashamed of their owne condition, they put on the gestures and words of Souldiers, or in their attires imitate the Court fashions, or follow other delights, which are not suitable to the majesticke gravity of Gownes and tribunall Seates. Which errors doe many times overtake unexperienced young men ; for young men are sometimes advanced

ced to those dignities.

But nothing is more miserable to a Common-wealth than when Magistrates and Judges, forgetting that Goddesse, under whose name, and by whose representation they pronounce sentence, swayed in their affections, either by the greatnesse of guifts, or favor of the pleaders, are not afraid to deceive the Lawes. Nor can I easily tell which is the greater fault to be swayed by money or by friends; For that easinesse in them of denying nothing to their Favou-rites, opens a Judges breast to all impiety, accustomed thus by degrees to injustice, that excusing his crime with a show of friendship, afterwards where-soever hatred or hope shall

Hh 5

leade

leade him, he will not feare to offend, and to doe that for his owne sake, which at first he did for his friends.

But if they be eagerly intent on wealth, and seeke riches by the peoples harmes ; then the body of the Commonwealth under such Physicians is more sicke of the remedies than of the diseases. But there are few that in an open way of villany, dare thus to satisfie the lusts of themselves or their friends. There is a more lingring plague, or, if thou wilt, a modest cruelty ; which now by custome is almost excused ; to intangle with intricate knots, and so prolong the causes in their Courts ; to be ended late, through an infinite
and

and almost religious course of orders. By these arts they prolong their domination over wretched men, and deliver them up to be more polluted by their officers. And with perpetuall prey they feed the advocates, and whole nation almost of those which are fattened with the spoyles of wretched Clients. And how intollerable are the trickes of some Justice which they are afraid to sell openly, they prostitute under other Merchants. Their household Servants are their Remembrancers and Secretaries, who use to put into order, and to keepe in record of writing the causes of suitors, and the instruments of them. But such men they doe not admit

mit into this ambitious service, untill by great summes of money, which they before by suites have gotten, they make purchase of these places. Oh miserable mockery of the fortunes of poore wretches, that come to these tribunals ! That the servants of Iudges are not hired, but pay money to be admitted into their family and service, what is it else but to buy a liberty of coofening, and by stolne fees to rob the suitors, and by selling their suffrages, by either shortening or obtruding bookes, dare to deceive both their Masters and equity it selfe. But many of these Magistrates have candeid mindes, and preferre holinesse, just honours, and that

that stipend, which the law allowes them, before the covetous artes.

These are grave men, and modestly composed within the greatnesse of their fortune; Nor are they praised more by the flatterie of those that seeke their ayde, than by true fame of their piety and justice. But if you value the Courts of these Iudges not by the manners of each in particular, but by the gravity of the whole Colledge or assembly, it is wonderfull how great a reverence they will strike into you. For beeing admitted into their presence, you will altogether thinke them worthy of that speech of *CYNEAS*, who sayd he thought himselfe environed

ned by as many Kings, as Roman Senatours were then assembled. But yet this Majesty will be a farre more gratefull and delightfull spectacle, to thole men that being free from law businesse, have no hopes or feares depending upon their sentences; who sitting, as it were in the Haven, may securely looke upon the stormy Sea, and see these NEPTUNES governing the Waves according to their owne becke. When *Rome* and *Carthage* were in league, MASSANISSA King of *Nu-midia*, who was also at friendship with *Rome*, had warre with *Carthage*. The armies were both encamped against each other, and the day appointed for fight; when

SCIPIO

SEPIO the younger, being sent by chance upon other businesse into *Affrica*, came to the Campe of MASINISSA, and enjoyed the sight of that great battaile; he himselfe, which way soever Fortune enclined, was secure by the Majesty of the *Roman* name. He went therefore up to the top of an hill to view the battell, and there securely enjoyed the dangers of so many men. And it seemed to him a matter of so ambitious a delight, that he sayd, none ever had had that fortune before him, but onely I O V E from I D A, and *Neptune* from *Samothracia*, who placed out of all danger, beheld the battaile of the *Greekes* and *Trojans*. The same may be sayd of this

this spectacle of the Courts & Judges, than which nothing is more delightfull, if thou stand without danger, and have no need either to intreat or feare. For thou mayst there grow pleasantly acquainted with the learned minds of Iudges (as many of the are such,) or else perceive their want of sence and eloquence in some causes, and so give sentence upon the Iudges themselves. Or if thou lovest to be among the trouble of the Court, the very noyse of their running up and downe, and different lookes, some animated with feare, some exulting with hopes, wil so take up thy mind and eyes, that thou wilt thinke thou beholdest a pleasant scene of humane

humaine madnesse. And especially the subtilty of the advocates, (whose eloquence is there at sale) displaying it selfe in ostentation of Science and pompous language, will be enough to give thee a delight sweet, and not altogether idle; which while thou enjoyest, thou shalt notwithstanding with fearlesse sighes grieve sometimes for the miseries of others.

For the mindes and condition of the advocates (as mankind doth turne even her aydes to her owne ruine) are much changed from the first institution of officious Piety. To pleade causes before the Iudges, to accuse the guilty, and defend poore Suppliants, was once a magnificent and libe-

liberall office, performed by those men to whom the commonwealth committed the highest charges in the Campe or Senate house. P O M P E Y the Great stood not offer in battell than before the Iudges; and the first CÆSAR'S, although they had all power, yet sometimes they chose rather to aide the accused by way of advocation, than by the suffrage of their high authority. And that magnificent function was so far from having any hire but glory, that when afterward that right Nobility began to decline, and Orators beganne to sell their paines, lawes were made to forbid, and brand with infamy such dangerous hires; and afterwards when
the

the publike vice had broken downe those barres also, yet therewas a meane set downe, and a certain pension appointed for that mercenary eloquence. But now when the world grew mad, and suites did exceedingly increase; that thriving and numerous nation are scarce enow for their clients, who spoyle themselves to feede their owne dissentions.

But as all lawyers have one aime euery where, to get wealth, and fame, so according to the qualitie of the Countries, there are different studies, and degrees, by which they come to that end. The especiall part of their knowledge is to understand the lawes, not with a cleare and candid

candid Genius, such as they had which made those lawes, but as they are perplexed with innumerable & troublesome points of subtlety. To finde out somewhat in them whereby to delude the simplicity of them, that goe plaine-ly to worke, is now esteemed the most glorious thing. Among most nations those lawes, which the *Romans* made for themselves, and we call civill, are now in force. And because those lawes were founded by skilfull Authors, they have strong diversity of learning in them, and therefore the studie of them doth not onely store the wits of students with deepe and hard cases of right and fact, but bestowes upon them a
faire

faire knowledge of antiquity, which is most precious for the adorning of humane life, and strong (at least in pleading) for ostentation. But in those nations, among whom lawes were made not according to the Roman wisdom, but their owne municipall, and sometimes barbarous decretalls, there the unpleasant art of lawiers containes scarce any thing of humanity in it, and unlesse it promised them gaine, would be hatefull even to those that are the most studious in it. For there the Lawyers dresse not their wits with the Roman and Græcian science or eloquence, but sticking upon certain termes, and contemplating the lawes sometimes for caution, some-
times

times for deceit, they scarce ever adorne or raise theyr mindes with purer learning.

England, which has entertained the Muses, and all studies of Learning in most state-ly houses, and enriched them with great and high revenues, as it were to perpetuate learning to Eternity, cannot therefore adorne her Students of the Law with the humanity of Philosophy, and the Roman eloquence; because in her lawes there are no tracts and footsteps of the Roman law, or learned antiquity. They are conceived in the French tongue, even that old French, which wee now eyther neglect or laugh at in ancient Authors. If there be any words in it, which are
now

now currant, even those wordes, by changing the accents, and error of pronuntiation, they have made their owne. Those that are Students in this law, doe seldom regard any greater Science, and for the most part doe not learne the elements of the Roman language. It is thought enough for the learning of a lawyer to be able to reade over those old bookes, and corrupt them in pronuntiation. The young students live in colledges ordained for those subtleties, and by long time, by conference with the ancients, and experience, are instructed in them: for it is no small part of their age that will suffice to make them learned in an art so laborious, and
ampli-

amplified by so many wits. There is no more certaine way to riches in that Countrey. For *England* quiet now from forreine warres, is (with almost as great a destruction) given wholly over to Law contentions; and seeing that the greatest Offices, and Magistracies are ordained as rewards for that kind of learning, no marvell it is if the noblest young men be taken with the study of it; in-
fomuch as there is scarce any house of Gentry, but in suites can finde Lawyers of theyr owne kindred. Those Lawyers as a badge of their profession doe weare long Gownes downe to their feet, faced with theyr owne Cunnies skinner. This is their
weare

weare at home, and their ornament abroad ; nor doe they make any scruple of going in publike Booted, their Spurres tearing their Gowne that beates against them.

But *France* in other vertues and vices doth instruct her advocates. Some time they spend in the Vniversity professing the study of the Civill law. There some with a happy *Genius* doe follow their learning, others as if they were borne in a Lethargie. But both of them (oh the Times) are capable, as a promiscuous reward, of the same honours and the same titles. For those who have there played the trewants through wanton idlenesse

or dulnesse of Nature, may by the helpe of a little money attaine the degree of Advocate; onely by buying the suffrages of the other advocates, to whose testimony concerning the sufficiency of Students the Magistrates and Iudges give credit.

Which was by an ancient custome, that such honour should bee given to theyr testimonies, in the old time before the mindes of Learned men and Lawyers were subject to so base a mercenary way. And these men so undeservingly admitted to that degree, doe afterwards live in ignoble Colonyes, and among soules of their owne dulnesse, will serve to
make

make wretched advocates before a blind Tribunall. Or if they bee borne of rich parents, they are straight received for their wealth, and afterwards (which is the griefe) are made Magistrates.

But those that have adorned a happie wit first with law, and afterwards with eloquence perfited it, they with their worth doe highly honour the whole ranke of advocates. Scarfe in any other men are the Studies of humanity so truely found, or so great and happy a care in good Learning; insomuch as they seeme to instruct the Muses (whom austere and rude Philosophers have kept as wilde and rusticke out of

the society of men) to all the abilities of a civill life, and taking them from their secret and mountainous abodes, fit them for the true light of Conversation.

But some of them offend by affectation of too much Eloquence, and heated with the incitations of Youth and vaine glory, divert from their duty of advocacy. They desire onely to tickle the eare of the Iudges and Auditours with pleasure, and of all the company, doe lesse good to no man than theyr Client; and (as the Poët of old scoffed) when they should speake of Goates, they love to beginne theyr discourse with the warres of HANNI-
- BALL,

BALL, to rehearse the overthrow at CANNÆ, and the stayning of AVFIDVS with Roman blood. Others of them are great by exercising theyr wits in a long custome of deceiving, and to the ruine of innocence, prostitute theyr mercenarie faith to the patronage of any Cause. So to beare downe the true evidences, to draw an artificial shadow, and to make theyr wits have more to doe than the Lawes themselves in a Court of Iustice, are things which proove enough this publike mischief; there are no causes, no offences questioned but may finde a Patron; if they bring money; which, as a thing quite

outweighing all love to their
Countrey, can never want
obfervance and
respect.

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The

The sixteenth Chapter.

Of Divines ; Of Rulers in Religion.

L Et some of barbarous and unpolish'd natures scoffe, as they list, with contemptuous jests at the Majesty of learning ; and account that mind manly and noble, which eschewes all the Muses as base and uselesse ; yet notwithstanding their estates are oftentimes lyable to the power of learning, which reignes in all cases ; and in judgment seates (which ought to be governed by the præscript of science) they use to tremble, for-

forgetting both their birth and boldnesse. But there is another and a greater power, which gives learning a domination over all Mankind; the administration of Religion and holy rites, which is committed usually to men of learning; and which truly reignes over most mens mindes; curbing no lesse all others, who are forced of necessity to conceale their Atheisme and Impiety. Nor is there any estate so poore, or of so ignoble a birth, as can keepe a man from high fame, who in the way of religion puts forth himselfe above the common honesty or badnesse. And least we should thinke that this power of learning hath not taken effect; how easily may

may we reckon up the names of men unarmed, and onely powerfull in their bookes, who in this age living under meane roofes, and contending in points of Religion, have set these great and proud contemners of the Muses, together by the eares? Bearing, as it were, the ensignes before Princes and Nations to calamitous and deadly warres, which yet (as it seemes) is not wholly appeased with our calamities, nor hath consumed the seeds of all that bitterness; which brought it forth.

There can be therefore no survey of mindes more profitable, than of those, which in these manifold stormes of the world doe sit at the sterne of religion. And these are

to be distinguished into divers rankes ; some as Captaines doe begin new religions, and eyther have true wisedome , or run headlong in ambitious error. So was he that by lawes given from heaven governed the *Jewes* returning out of *Egypt*. So was the great Creator of heaven and earth, who taking upon him man's nature, did by his death open the way of life to Mankinde. And so (becaſe heere we deſcribe not onely honeſty, but fortune, which playes her games in humane affaires) was, Oh villany ! That man which infected with his venome firſt *Arabia* and *Syria*, afterward whatſoever lyes betweene the *Helleſpont* and *India*,

Ij 5

dia, and now from thence
all the Countries as farre as
the hither part of *Hungary*.
and with his sacrilegious su-
perstition hath corrupted al-
most all *Affrica*. And those
whom true and coelestiall in-
spirations have led to the
Majesty of founding religion,
are not to be looked into by
us, bnt onely with faith and
adoration. But others who
are not afraid in so great a
matter to abuse Heaven, and
coosen the people, must of ne-
cessity have such a minde as
beleeves nothing at all eyther
of their owne Lawes or of
Heaven, as spares no vertue,
nor forbears (unlesse perhaps
in show) any vice; but is
especially carefull to gaine
to themselves a veneration,
turning

turning those lawes, which they make, to the lust and superstitions of their owne Nation. Nor can those which offend in this kinde (as in other wickednesse it oft falls out) be deceived themselves, or blinded with love of their owne opinions, or the things in question; but being conscious to their owne wickednesse, they know themselves to be impious and the plagues of Mankind; especially when to perswade the people to such a serious novelty is required a most bold presumption, in subtill wit, and besides many lyes are to be invented; as namely that they saw or heard the Deity; that they consulted with him;

him ; and whatsoever else those lewd impostors use to averre. But this is not a mischief incident to every age ; for but few (and not alwayes with successe) have gone so farre as to that most impious audacity. There is another kinde of men, and farre more frequent, of those who professe not to forsake the religion of their Fathers, or to broach any novelty ; but onely with more pure precepts to roote out errours which by humane corruption and contrary to the minde of antiquity have crept into religion. And these men carry a most magnificent show of honesty, and reverent wisdom (for who but subtile and industrious

ous men would venture on so great a matter?) And lastly, the very desire of innovating and differing from other men doth almost alwayes finde a multitude of followers. The wrangling of such interpreters have much more divided the O T H O M A N Princes from the P E R S I A N by difference of Superstition than by emulation of Empire. But what matters it how those people perish, who must needs erre, what sect soever they undertake to follow? But who would not griue that wee our selves which are borne into the only light, should by the discords of learned men bee so miserably distracted? For sixeteene ages, in which our
reli-

religions have flourished, have brought forth above an hundred wits, which by a desire of innovation, and our calamities have gotten themselves a fame. Whose proceedings as I can never excuse (for by too great a fault of obstinacy they transgresse against that modesty, in w^{ch} they seemed to begin) so we may not alwayes justly hate their first motions. For wealth, sloth, and idle security have with an impotent pride and other vices overwhelmed all discipline among many of us; and from thence as well the just indignation of learned men hath bin stirred, as the pride of busie bodies, shadowed with the veile of piety, hath beene first fostered. For some
pos-

possessed with just sorrow have thundered against it ; others with a secret ambition have loved the vices of the age, as things that would give just occasion to their complaints and separation. They use to have both one beginning. At the first they question not many things, and those very sparingly, assisted by the prayers and exhortations of the best men : nor doe they seeme so much to be angry as to admonish, and with sighs to p. ofesse their grieve. But when they are gotten to the height of a faction, then with more freedome doe they provoke their adversaries, and on both sides is kindled a most hot & furious emulation. Then can they neither modest y enough guide.

guide the fortune of so great
a fame, nor continue in those
steps, by which at the first
they seemed to goe to that
godly and good endeavour;
but rising up with a greater
pride, they condemne more
things in their adversaries,
and with greater vehemen-
cy; eyther because they de-
fire, in a miserable ambition,
to give their owne names to
that Sect which they have
made: or because they
durst not betray, but by de-
grees, the first intention of
their separation; or else be-
cause their hatred is more
incyted against those who did
too fiercely and unseasonably
contend against their first and
wholsome reprehensions. So
many that with pious be-
ginnings

ginnings haue entered upon this taske of reformation, have beene afterwards betray-ed by pride and bitternesse of emulation.

But there are some who by a true and stout wisedome are encouraged to taxe those vices, which by the fault of Priests have shadowed themselves under the Cloake of religion. These men, whose just zeale is thus tempered with true modesty, must needs be of a sublime and valiant disposition, and (which is rare) not labouring at all for their owne ends, but the publike good. By reproaches, injuries, and ill speeches they are neyther stirred to hatred, nor frightened from their good intentions. This is a most excellent

cellent atchievment, and a worke of high vertue? For those, who are reprehended by them, are seldome wanting to their vices, nor wth patience can they endure a censurer. But they will find some glosse to set upon their villanies, or (which is worse) stand out in a stiffe defence of them; & endeavour to bring those good admonishers, into an opinion of sacrilegious impiety among the people.

But as the rites of beginning Religions do rely wholly upon the industry and *Genius* of their Founders: so, after they are approved by the people, they haue their officers by whom they are administred. These men by severall

verall Nations are honoured with different titles : we call them high Priests, Bishops, and by other titles of that nature. There is no better Governement then this to preserve Religion ; which indeed was instituted by the prescript of Heaven. Those among them, which are of a learned and laborious vertue, doe indeed uphold the safety of Religion ; those that are wicked, doe uphold it, at least in show, and by vertue of their dignity.

It was once a function of great labour, and, whilest our Religion was forbidden by publike lawes, of high and extreame danger : afterward when the cruelty of our enemies was over-
come

come and extinguished, that wealth, which was heaped upon them to uphold the reverence of that dignity, did almost extinguish the cause of reverence. For when temporall wealth and honours were added (as it was fit they should be added) to those Divine callings, so great a burthen beganne to disperse them to the Earth, by the default of those, who in such a mixture of these two, beganne to preferre Earth before Heaven. It is a sad argument of decaying honesty, that a function of so great labour and care, which was wont to seeke out for Incumbents, is now sought for with much eageresse and ambition

tion by men, that thinke of nothing lesse then piety and labour.

So this excellent and celestiall dignity is for the most part ruined by her owne wealth and ornaments. And to apply a mans minde to those functions is for the most part to be entent in raising of high and eminent riches. And those that are possessed of those ambitious titles, doe spend that wealth and treasure, which was first given for publike Hospitality, upon their private wantonnesse, which pleaseth it selfe sometimes with a vaine delight in Pictures, sometimes in the curious labours of other Artificers; for a modest sorrow would be
asha-

ashamed to speake of those that spend them in worse things, and plaine villany. But what madnesse is it not onely to dare to commit those villanies, but oftentimes to be ignorant how much they offend? For they have prayers prescribed them to God, holy ones indeede, and such as they ought not to omit; but having performed that little taske, they thinke then they owe nothing to Heaven, and the wealth of their Miters is lawfully bought by them. What strange vizards are these and foolish madnesse? to thinke that that function, which by a daylie and strict labour thou canst scarce performe,
should

should be fulfilled by a slight and perfunctory worke. But if they would season their delights with this wholesome cogitation, that they are placed in a watch-tower, and are called Shepheards ; if any of the sheepe do perish by their sloath, it will proove their owne destruction, this though perchance would allay the licence of their wantonnesse, pompe, and jollity.

But all doe not wallow in the same delights and sloath. Some doe abate something from the charge of their pleasures to bestow upon learned men ; themselves also are given to learning, but it is but in a short fit, not to last, and sometimes in show only.

Some

Some of them doe attaine to good learning, overcoming sloath by a happy strength of wit. But they use that learning more in nothing than in maintaining the priviledges of that dignitie which they possesse. They find out arguments for infinite liberties of their owne, and their hidden lusts doe make them eloquent. By this meanes while they seeme to looke up onely into Heaven, and pleade the cause of God; they are flaked to the Earth.

But those that have avoyded these mischieues, that are endued with a disposition fit for their high calling, and doe use their pub-
like

like splendour to the good of the people, and the grace of Divine service (as there are alwayes some such) those will neither endure to loose the priviledges which belong to their dignities, nor encroach upon other mens; but in a good contemplation they joyne together how much they can doe, and how much they ought. These are men composed after the image of the old sanctity, of the same cares, and the same manner of life, which in old time did deserve that wealth, which the Church now enjoys. Lastly, these men (let none envy what I say) are truly worthy of the wealth which old times bestowed,
and

and of our highest reverence.

The people cannot be sufficiently taught from the Prelates owne mouthes, for the number of them is but small. From hence a great number of learned men, and graduates in Divinity are maintained every where, of whom some truly and wisely doe labour in that science which they professe ; but others, you would suppose, do labor more to uphold a faction, thā to find out truth. For carryed away with a great violence of mind they allow of a defence of any nature to proove to the people the sanctity of their religion, and love to advance piety, though by impious

K k 2 meanes

meanes. Therefore to maintain their owne propositions, they thinke they deceive fairely and with commendations, although evident arguments may bring credit to that which they beleeve true. And speaking of their adversaries, they doe not truely deliver their tenets, but spitefully turne them, almost contrary to the sence of the Authors. But that mad desire of controversie doth so farre heighten their emulation, that where they begin a little to differ, they will afterwards be crosse in all things from those men; and thinke that a kind of piety. And then, as if those men who once have erred, could

could hold or reprove nothing rightly, they thinke it a sinne to acknowledge in themselves any spots which those men have found out, and to wash them away by a true reformation; and therefore by striving to defend those things which plaine truth tells us cannot bee maintained, they bring an unjust præjudice upon the honest and true part of their controversie.

There is a great affinity betweene all sorts of Learning; and the same affections which trouble Divines, doe fall upon the other studies of the Muses; especially that custome of insisting upon learned Controversies, and

bringing them almost to
plaine hatred. The wrang-
lings of Lawyers doe grow
even almost to uncivill words,
threatning to each other the
whip in our Age. Physicke is
divided into sects with grea-
ter obstinacy; because they
hunt for fame not onely for
their owne glory, but to gaine
wealth; nor are theyr con-
troversies ever in jest, or for
pleasure onely, whilest sicke
men must undeservedly suffer
for whatsoever they thinke
amisse. But the kindes of all
Learned men may bee distin-
guished into two rankes:
One is of those men which
are happie in much know-
ledge and erudition, but be-
ing polished also with ci-
vill

vill disciplines, they doe a-
voyd the carelesse vility of
Scholasticall manners : The
other of those men whose
minde are bent wholly up-
on letters, being more con-
versant in the rotten foot-
steps of Antiquity than in
their owne Age; These for
the most part are foolish a-
broad, and sordid at home.
For they know not nor care
for any other Elegancy, than
that solitary elegance, which
they receive from contem-
plation of the Muses, and
had rather enjoy it so, than
make true use of it. Yet
may you converse with these
men to a great benefit of
your selfe, if you know how
to extract gold out of their
Kk 4 crude

crude and formelesse earth,
and make your selfe to shine
in those ornaments, which
in them are not scene, as
covered over with
much dust and
rubbish.

FINIS.



